An Elementary Pali Course

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AN ELEMENTARY PĀḶI COURSE

Nārada Thera

TO MY VENERABLE TEACHER PELENE SIRI VAJIRAÑĀNA MAHĀ NĀYAKA THERA

PREFACE TO SECOND EDITION

The word Pāḷi means "the Text", though it has now come to be the name of a language.

Māgadhi was the original name for Pāḷi. It was the language current in the land of Magadha during the time of the Buddha (6th century B.C.).

Suddha Māgadhī, the pure form of the provincial dialect, was what the Buddha used as His medium of instruction.

The elements of Pāḷi can be mastered in a few months, Pāḷi opens one's ears to the Dhamma and the music of the Buddha's speech. It is also a lingua franca in Buddhist countries, and therefore worth acquiring.

This slender volume is intended to serve as an elementary guide for beginners. With its aid one may be able to get an introduction to the Pāḷi language within a short period.

I have to express my deep indebtedness to my Venerable Teacher, Pelene Siri Vajirañāna Mahā Nāyaka Therapāda, who introduced me to this sacred language. Words cannot indicate how much I owe to his unfailing care and sympathy.

My thanks are due to the Venerable Nyānatiloka Thera, for his valued assistance.

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NĀRADA
October, 1952.

If you have problems in your Pāli lessons then join our E-mail Pāli classes at

[ibric@sri.lanka.net]

Computerised by Bhikkhu Saṅghasobhana.

Abbreviations

Adj.	-	Adjective
Ind., Indec.	-	Indeclinables
Ind. p.p.	-	indeclinable Past Participles
f.	-	Feminine
m.	-	Masculine
n.	-	Neuter
p.p.	-	Past Participles
Pre.	-	Prefix
Pres. p.	-	Present Participles
Pres.	-	Present
Pro.	-	Pronoun

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AN ELEMENTARY PĀḶI COURSE

INTRODUCTION

Namo Tassa Bhagavato Arahato Sammā-Sam-Buddhassa !

Pāḷi was the language spoken by the Buddha and employed by Him to expound His Doctrine of Deliverance.

Māgadhī is its real name, it being the dialect of the people of Magadha — a district in Central India.

Pāḷi, lit. "line" or "text", is, strictly speaking, the name for the Buddhist Canon. Nowadays the term Pāḷi is often applied to the language in which the Buddhist texts or scriptures were written.

The Pāḷi language must have had characters of its own, but at present they are extinct.

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ALPHABET

The Pāḷi Alphabet consists of forty-one letters, — eight vowels and thirty-three consonants.

8 Vowels (Sara)

a, ā, i, ī, u, ū, e, o.

33 Consonants (Vyañjana)

Gutturals	k, kh, g, gh, ṅ.	ka group
Palatals	c, ch, j, jh, ñ.	ca group
Cerebrals	ṭ, ṭh, ḍ, ḍh, ṇ.	ṭa group
Dentals	t, th, d, dh, n.	ta group
Labials	p, ph, b, bh, m.	pa group
*Palatal	y.	
*Cerebral	r.	
*Dental	l.	
*Dental and Labial	v.	
Dental (sibilant)	s.	
Aspirate	h.	
Cerebral	ḷ.	
Niggahita	ṃ.	

*Semi-vowels

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PRONUNCIATION OF LETTERS

Pāḷi is a phonetic language. As such each letter has its own characteristic sound.

a	is pronounced like	u	in	but
ā	is pronounced like	a	in	art
i	is pronounced like	i	in	pin
ī	is pronounced like	i	in	machine
u	is pronounced like	u	in	put
ū	is pronounced like	u	in	rule
e	is pronounced like	e	in	ten
ē	is pronounced like	a	in	fate
o	is pronounced like	o	in	hot
ō	is pronounced like	o	in	note
k	is pronounced like	k	in	key
g	is pronounced like	g	in	get
ṅ	is pronounced like	ng	in	ring
c	is pronounced like	ch	in	rich
j	is pronounced like	j	in	jug
ñ	is pronounced like	gn	in	signor
ṭ	is pronounced like	t	in	not
ḍ	is pronounced like	d	in	hid
ṇ	is pronounced like	n	in	hint
p	is pronounced like	p	in	lip
b	is pronounced like	b	in	rib
m	is pronounced like	m	in	him
y	is pronounced like	y	in	yard
r	is pronounced like	r	in	rat
l	is pronounced like	l	in	sell
v	is pronounced like	v	in	vile
s	is pronounced like	s	in	sit
h	is pronounced like	h	in	hut
ḷ	is pronounced like	l	in	felt
ṃ	is pronounced like	ng	in	sing

The vowels " e " and " o " are always long, except when followed by a double consonant; e.g., ettha, oṭṭha.

The fifth consonant of each group is called a "nasal".

There is no difference between the pronunciation of " ṅ " and " ṃ ". The former never stands at the end, but is always followed by a consonant of its group.

The dentals " t " and " d " are pronounced with the tip of the tongue Placed against the front upper teeth.

The aspirates " kh ", " gh ", " ṭh ", " ḍh ", " th ", " dh ", " ph ", " bh ", are pronounced with " h " sound immediately following; e.g., in blockhead, pighead, cat-head, log-head, etc., where the " h " in each is combined with the preceding consonant in pronunciation.

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Lesson I

A. Declension of Nouns ending in " a "

Nara*, m**. man

	SINGULAR	PLURAL
Nominative	naro***	narā
	a man, or the man	men, or the men
Accusative	naraṃ	nare
	a man, or the man	men, or the men

Terminations

	SINGULAR	PLURAL
Nominative	o	ā
Accusative	ṃ	e

* In Pāḷi nouns are declined according to the terminated endings a, ā, i, ī, u, ū, and o. There are no nouns ending in " e ". All nouns ending in " a " are either in the masculine or in the neuter gender.

** There are three, genders in Pāḷi. As a rule males and those things possessing male characteristics are in the masculine gender, e.g., nara, man; suriya, sun; gāma, village. Females and those things possessing female characteristics are in the feminine gender, e.g., itthi, woman; gangā, river. Neutral nouns and most inanimate things are in the neuter gender, e.g., phala, fruit; citta, mind. It is not so easy to distinguish the gender in Pāḷi as in English.

*** Nara + o = naro. Nara + ā = narā. When two vowels come together either the preceding or the following vowel is dropped. In this case the preceding vowel is dropped.

Masculine Substantives :

Buddha	The Enlightened One
Dāraka	child
Dhamma	Doctrine, Truth, Law
Gāma	village
Ghaṭa	pot, jar
Janaka	father
Odana	rice, cooked rice
Putta	son
Sūda	cook
Yācaka	beggar

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE

3rd person terminations

SING ti PLU anti

paca = to cook

SING.	So pacati*	he cooks, he is cooking
	Sā pacati	she cooks, she is cooking
PLU.	Te pacanti,	they cook, they are cooking

* The verbs are often used alone without the corresponding pronouns since the pronoun is implied by the termination.

Verbs :

Dhāvati*	(dhāva)	runs
Dhovati	(dhova)	washes
Vadati	(vada)	speaks, declares
Vandati	(vanda)	salutes
Rakkhati	(rakkha)	protects

* As there are seven conjugations in Pāḷi which differ according to the conjugational signs, the present tense third person singulars of verbs are given. The roots are given in brackets.

Illustrations*:

1. Sūdo — pacati
   The cook — is cooking

2. Sūdā — pacanti
   The cooks — are cooking

3. Sūdo — odanaṃ pacati
   The cook rice — is cooking

4. Sūdā — ghaṭe — dhovati
   The cooks — pots — are washing

* In Pāḷi sentences, in plain language, the subject is placed first, the verb last, and the object before the verb.

Exercise i

A

TRANSLATE INTO ENGLISH

1. Buddho vadati.
2. Dhammo rakkhati.
3. Sā dhovati.

4. Yācako dhāvati.
5. Sūdā pacanti.
6. Janakā vadanti.
7. Te vandanti.
8. Narā rakkhanti.
9. Puttā dhāvanti.
10. Dārako vandati.
11. Buddho dhammaṃ rakkhati.
12. Dārakā Buddhaṃ vandanti.
13. Sūdo ghaṭe dhovati.
14. Narā gāmaṃ. rakkhanti.
15. Sā odanaṃ pacati.
16. Buddhā dhammaṃ vadanti.
17. Puttā janake vandanti.
18. Yācakā. ghaṭe dhovanti.
19. Te gāme rakkhanti.
20. Janako Buddhaṃ vandati.

Vocabulary: Pali-English

B

TRANSLATE INTO PALI

1. He protects.
2. The man salutes.
3. The child is washing.
4. The son speaks.
5. The beggar is cooking.
6. They are running.
7. The children are speaking.
8. The fathers are protecting.
9. The sons are saluting.
10. The cooks are washing.
11. The men are saluting the Buddha.
12. Fathers protect men.

13. The cook is washing rice.
14. The truth protects men.
15. She is saluting the father.
16. The Enlightened One is declaring the Doctrine.
17. The boys are washing the pots.
18. The men are protecting the villages.
19. The beggars are cooking rice.
20. The cook is washing the pot.

Vocabulary: English-Pali

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Lesson II

A. Declension of Nouns ending in " a "

(contd.)

Nara

	SINGULAR	PLURAL
Instrumental	narena by or with a man	narebhi, narehi by or with men
Dative	narāya,* narassa to or for a man	narānaṃ to or for men

Terminations

	SINGULAR	PLURAL
Instrumental	ena**	ebhi,** ehi**
Dative	āya, ssa	naṃ***

* This form is not frequently used.

** The Instrumental case is also used to express the Auxiliary case (Tatiyā).

*** The vowel preceding " naṃ " is always long.

Masculine Substantives :

Ādara	esteem, care, affection
Āhāra	food
Daṇḍa	stick
Dāsa	slave, servant
Gilāna	sick person
Hattha	hand
Osadha	medicine
Ratha	cart, chariot
Samaṇa	holy man, ascetic
Sunakha	dog
Vejja	Doctor, physician

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE (contd.)

2[nd] person terminations

SINGULAR	PLURAL
si	tha

2nd person SING. Tvaṃ pacasi, you cook, you are cooking*
2nd person PLU. Tumhe pacatha, you cook, you are cooking

* "Thou cookest, or thou art cooking." In translation, unless specially used for archaic or poetic reasons, it is more usual to use the plural forms of modern English.

Verbs :

Deseti	(disa)	preaches
Deti	(dā)	gives
Harati	(hara)	carries
Āharati	(hara with ā*)	brings
Nīharati	(hara with nī*)	removes
Paharati	(hara with pa*)	strikes
Gacchati	(gamu) goes	
Āgacchati	(gamu with ā)	comes
Labhati	(labha)	guest, receives
Peseti	(pesa)	sends

* ā, nī, pa, etc. are Prefixes (upasagga) which when attached to nouns and verbs, modify their original sense.

Illustrations:

1. Dāsena (instr. s.) with the slave	gacchati he goes
2. Vejjebhi (instr pl.) by means of doctors	labhasi you obtain
3. Sunakhassa (dat. s.) to the dog	desi you give
4. Samaṇānaṃ (dat. pl.) to the ascetics	pesetha you send

Exercise ii

A

1. Tvaṃ rathena gacchasi.
2. Tvaṃ ādarena Dhammaṃ desesi.
3. Tvaṃ gilānassa osadhaṃ desi.
4. Tvaṃ. daṇḍena sunakhaṃ paharasi.
5. Tvaṃ vejjānaṃ rathe pesesi.
6. Tumhe ādarena gilānānaṃ āhāraṃ detha.
7. Tumhe dāsehi gāmaṃ* gacchatha.
8. Tumhe samanānaṃ dhammaṃ desetha.
9. Tumhe hattehi osadhaṃ labhatha.
10. Tumhe sunakhassa āhāraṃ hratha.
11. Dārakā sunakhehi gāmaṃ gacchanti.
12. Sūdā hatthehi ghaṭe dhovanti.
13. Tumhe gilāne vejjassa pesetha.
14. Dāso janakassa āhāraṃ āharati.
15. Samaṇā ādarena dhammaṃ desenti.
16. Tumhe daṇḍehi sunakhe paharatha.
17. Vejjo rathena gāmaṃ āgacchati.
18. Dārakā ādarena yācakānaṃ āhāraṃ denti.
19. Tvaṃ samaṇehi Buddhaṃ vandasi.
20. Tumhe hatthehi osadhaṃ nīharatha.

* Verbs implying motion take the Accusative.

Vocabulary: Pali-English

B

1. You are coming with the dog.
2. You are giving medicine to the ascetic.
3. You are sending a chariot to the sick person.
4. You are striking the dogs with sticks.
5. You are preaching the Doctrine to the ascetics.
6. You give food to the servants with care.
7. You are going to the village with the ascetics.
8. You are bringing a chariot for the doctor.
9. The sick are going with the servants.
10. The dogs are running with the children.
11. The Enlightened One is preaching the Doctrine to the sick.
12. The servants are giving food to the beggars.
13. The father is going with the children to the village.
14. You are going in a chariot with the servants.
15. You are carrying medicine for the father.
16. You get medicine through* the doctor.

* Use the Instrumental case.

Vocabulary: English-Pali

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Lesson III

A. Declension of Nouns ending in " a "

(contd)

nara

	SINGULAR	PLURAL
Ablative	narā, naramhā, narasmā from a man	narebhi, narehi from men
Genitive	narassa of a man	narānaṃ of men

Terminations

	SINGULAR	PLURAL
Ablative	ā, mhā, smā	ebhi, ehi
Genitive	ssa	naṃ

Masculine Substantives :

Ācariya	teacher
Amba	mango
Āpaṇa	shop, market
Ārāma	temple, garden, park
Assa	horse
Mātula	uncle
Ovāda	advice, exhortation
Pabbata	rock, mountain
Paṇṇākāra	reward, gift
Rukkha	tree
Sissa	pupil
Taḷāka	pond, pool, lake

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE
(contd.)

1st person terminations

SINGULAR	PLURAL
mi*	ma*

SING.	Ahaṃ pacāmi	I cook, I am cooking.
PLU.	Mayaṃ pacāma	We cook, we are cooking.

* The vowel preceding " mi " and " ma " is always lengthened.

Verbs :

Gaṇhāti* (gaha)	takes, receives, seizes
Saṅgaṇhāti (gaha with saṃ)	Treats, compiles
Uggaṇhāti (gaha with u)	learns
Kiṇāti (ki)	buys
Vikkiṇāti (ki with vi)	sells
Nikkhamati (kamu with ni)	departs, goes away
Patati (pata)	falls
Ruhati (ruha)	grows
Āruhati (ruha with ā)	ascends, climbs
Oruhati (ruha with ava**)	descends
Sunāti (su)	hears

* Plural - gaṇhanti. So are saṅgaṇhanti, uggaṇhanti, kiṇanti and suṇanti.
** " Ava " is often changed into " o "

Illustrations :

1. ambā rukkhasmā (abl. s.) — patanti
   mangoes from the tree — fall

2. rukkhehi (abl. pl.) — patāma
   from trees — we fall

3. āpaṇehi (abl. pl.) — kiṇāmi
   from the markets — I buy

4. āpaṇā (abl. s.) — āpaṇaṃ (acc. s.)
   from market — to market

5. mātulassa (gen. s.) — ārāmo
   Uncle's — garden

6. Ācariyānaṃ (gen. pl.) of the teachers	sissā pupils

Exercise iii

A

1. Ahaṃ ācariyasmā Dhammaṃ suṇāmi.
2. Ahaṃ mātulasmā paṇṇākāraṃ gaṇhāmi.
3. Ahaṃ assasmā patāmi.
4. Ahaṃ mātulassa ārāmasmā nikkhamāmi.
5. Ahaṃ āpaṇasmā ambe kiṇāmi.
6. Mayaṃ pabbatasmā oruhāma.
7. Mayaṃ ācariyehi uggaṇhāma.
8. Mayam ācariyassa ovādaṃ labhāma.
9. Mayaṃ ācariyānaṃ putte saṇganhāma.
10. Mayam assānaṃ āhāraṃ āpaṇehi kiṇāma.
11. Sissā samaṇānaṃ ārāmehi nikkhamanti.
12. Ācariyo mātulassa assaṃ āruhati.
13. Mayaṃ rathehi gāmā gāmaṃ gacchāma.
14. Tumhe ācariyehi paṇṇākāre gaṇhātha.
15. Narā sissānaṃ dāsānaṃ ambe vikkiṇanti.
16. Mayaṃ samaṇānaṃ ovādaṃ suṇāma.
17. Rukkhā pabbatasmā patanti.
18. Ahaṃ suṇakhehi taḷākaṃ oruhāmi.
19. Mayaṃ ārāmasmā ārāmaṃ gacchāma.
20. Puttā ādarena janakānaṃ ovādaṃ gaṇhanti.

Vocabulary: Pali-English

B

1. I receive a gift from the teacher.
2. I depart from the shop.
3. I treat the uncle’s teacher.
4. I take the advice of the teachers.
5. I am descending from the mountain.
6. We buy mangoes from the markets.
7. We hear the doctrine of the Buddha from the teacher.
8. We are coming out of the pond.
9. We are mounting the uncle’s horse.
10. We fall from the mountain.
11. We treat the father’s pupil with affection.
12. Pupils get gifts from the teachers.
13. You are selling a horse to the father’s physician.
14. We go from mountain to mountain with the horses.
15. Teachers give advice to the fathers of the pupils.
16. We are learning from the ascetics.

Vocabulary: English-Pali

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Lesson IV

A. Declension of Nouns ending in " a "

(contd.)

nara

	SINGULAR	PLURAL
Locative	nare, naramhi, narasmiṃ in or upon a man	naresu in or upon men
Vocative	nara, narā O man !	narā O men !

Terminations

	SINGULAR	PLURAL
Locative	e, mhi, smiṃ	esu
Vocative	a, ā	ā

Masculine Substantives :

Ākāsa	sky
Mañca	bed
Canda	moon
Sakuṇa	bird
Kassaka	farmer
Samudda	sea, ocean
Maccha	fish
Suriya	sun
Magga	way, road
Vāṇija	merchant
Maggika	traveller
Loka	world, mankind

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE

paca, to cook

SING.	PLU.
pacati	pacanti
pacasi	pacatha
pacāmi	pacāma

su, to hear

SING.	PLU.
suṇāti	suṇanti
suṇāsi	suṇātha
suṇāmi	suṇāma

disa, to preach

SING.	PLU.
deseti	desenti
desesi	desetha
desemi	desema

Verbs :

Kīḷati	(kīḷa)	plays
Uppajjati	(pada with u)	is born
Passati*	(disa)	sees
Vasati	(vasa)	dwells
Supati	(supa)	sleeps
Vicarati	(cara with vi)	wanders, goes about

* " Passa " is a substitute for " disa "

Some Indeclinables :

Ajja	to-day
Āma	yes
Api	also, too
Ca	also, and
Idāni	now
Idha	here
Kadā	when
Kasmā	why
Kuhiṃ	where
Kuto	whence
Na	no, not
Puna	again
Sabbadā	every day
Sadā	always
Saddhiṃ*	with

* " Saddhiṃ " is used with the "Instrumental" and is placed after the noun; as Narena saddhiṃ - with a man.

Illustrations :

1. Mañce (loc. s.) on the bed	supati he sleeps	
2. Narā Men	gāmesu (loc. pl) in the villages	vasanti live
3. Dāraka (voc. s.) child,	kuhiṃ tvaṃ gacchasi? where are you going?	
4. Janaka, ahaṃ father, I	na gacchāmi. am not going.	

Exercise iv

A

1. Sakuṇā rukkesu vasanti.
2. Kassako mañce supati.
3. Mayaṃ magge na kīḷāma.
4. Narā loke uppajjanti.
5. Maggika, kuhiṃ tvaṃ gacchasi?
6. Āma sadā te na ugganhanti.
7. Macchā taḷāke kīḷanti.
8. Kuto tvaṃ āgacchasi? Janaka ahaṃ idāni ārāmasmā āgacchāmi.
9. Kassakā sabbadā gāmesu na vasanti.
10. Kasmā tumhe mañcesu na supatha?
11. Mayaṃ samaṇehi saddhiṃ ārāme vasāma.
12. Macchā taḷākesu ca samuddesu ca uppajjanti.
13. Ahaṃ ākāse suriyaṃ passāmi, na ca candaṃ.
14. Ajja vāṇijo āpaṇe vasati.
15. Kasmā tumhe dārakehi saddhiṃ magge kīḷatha?
16. Āma, idāni so* ‘pi gacchati, aham** ‘pi gacchāmi.
17. Maggikā maggesu vicaranti.

18. Kasskā, kadā tumhe puna idha āgacchatha?
19. Ācariya, sabbadā mayaṃ Buddhaṃ vandāma.
20. Vāṇijā maggikehi saddhiṃ rathehi gāmesu vicaranti.

* So + api = so 'pi.

** The vowel following a Niggahita is often dropped, and the Niggahita is changed into the nasal of the group consonant that immediately follows; e.g.,
Ahaṃ + api = aham 'pi.

Vocabulary: Pali-English

B

1. He is playing on the road.
2. The farmers live in the villages.
3. I do not see birds in the sky.
4. The Buddhas are not born in the world everyday.
5. Travellers, from where are you coming now?
6. We see fishes in the ponds.
7. O farmers, when do you come here again?
8. The travellers are wondering in the world,
9. We do not see the sun and the moon in the sky now.
10. Why do not ascetics live always in the mountains?
11. Yes, father, we are not playing in the garden today.
12. Why do not the sick sleep on beds?
13. O merchants, where are you always wandering?
14. Children, you are always playing with the dogs in the tank.
15. Teachers and pupils are living in the monastery now.
16. Yes, they are also going.

Vocabulary: English-Pali

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Lesson V

Full Declension of Nouns ending in " a "

Nara, m. man

	SINGULAR	PLURAL
Nom.	naro a man	narā men
Voc.	nara, narā O man !	narā O men !
Acc.	naraṃ a man	nare men
Instr.	narena by or with a man	narebhi, narehi by or with men
Abl.	narā, naramhā, narasmā from a man	narebhi, narehi from men
Dat.	narāya, narassa to or for a man	narānaṃ to or for men
Gen.	narassa of a man	narānaṃ of men
Loc.	nare, naramhi, narasmiṃ in or upon a man	naresu in or upon men

Neuter Gender

Phala, fruit

SINGULAR PLURAL

Nom.	phalaṃ	phalā, phalāni
Voc.	phala, phalā	phalā, phalāni
Acc.	phalaṃ	phale, phalāni

(The rest like the masculine)

THE CASES IN PĀḶI

Paṭhamā	(1st)	Nominative
Ālapana		Vocative
Dutiyā	(2nd)	Accusative
Tatiyā	(3rd)	Auxiliary*
Karaṇa		Instrumental*
Catutthi	(4th)	Dative
Pañcamī	(5th)	Ablative
Chaṭṭhi	(6th)	Genitive
Sattamī	(7th)	Locative

* As Tatiyā (Auxiliary) and Karaṇa (Instrumental) have the same terminations, only the Instrumental case is given in the declensions.

Terminations

<table>
<tr><th></th><th colspan="2">SINGULAR</th><th colspan="2">PLURAL</th></tr>
<tr><th></th><th>m.</th><th>n.</th><th>m.</th><th>n.</th></tr>
<tr><td>Nom.</td><td>o</td><td>ṃ</td><td>ā</td><td>ā, ni</td></tr>
<tr><td>Voc.</td><td colspan="2">--, ā</td><td>ā</td><td>ā, ni</td></tr>
<tr><td>Acc.</td><td colspan="2">ṃ</td><td>e</td><td>e, ni</td></tr>
<tr><td>Aux.</td><td colspan="2">ena</td><td colspan="2">ebhi, ehi</td></tr>
<tr><td>Instr.</td><td colspan="2">ena</td><td colspan="2">ebhi, ehi</td></tr>
<tr><td>Dat.</td><td colspan="2">āya, ssa</td><td colspan="2">naṃ</td></tr>
<tr><td>Abl.</td><td colspan="2">ā, mhā, smā</td><td colspan="2">ebhi, ehi</td></tr>
<tr><td>Gen.</td><td colspan="2">ssa</td><td colspan="2">naṃ</td></tr>
<tr><td>Loc.</td><td colspan="2">e, mhi, smiṃ</td><td colspan="2">esu</td></tr>
</table>

The vowels preceding- ni, bhi, hi, naṃ and su are always long.

Neuter Substantives :

Bīja	seed, germ
Bhaṇḍa	goods, article
Ghara	home, house
Khetta	field
Lekhana	letter
Mitta	(m. n.) friend
Mukha	face, mouth
Nagara	city
Pāda	(m.n.) foot
Pīṭha	chair, bench
Potthaka	book
Puppha	flower
Udaka	water
Vattha	cloth, raiment

Verbs :

Bhuñjati	(bhuja)	eats, partakes
Khādati	(khāda)	eats, chews
Likhati	(likha)	writes
Nisīdati	(sada with ni)	sits
Pūjeti	(pūja)	offers
Vapati	(vapa)	sows

Exercise v

A

1. Sakuṇā phalāni khādanti.
2. Mayaṃ pīṭhesu nisīdāma, mañcesu supāma.
3. Narā āpaṇehi bhaṇḍāni kiṇanti
4. Phalāni rukkhehi patanti.
5. Kassakā khettesu bījāni vapanti.
6. Sabbadā mayaṃ udakena pāde ca mukhañ* ca dhovāma.
7. Sissā ācariyānaṃ lekhanāni likhanti.
8. Idāni ahaṃ mittehi saddhiṃ ghare vasāmi.
9. Dāso taḷākasmiṃ vatthāni dhovati.
10. So pupphehi Buddhaṃ pūjeti.
11. Kasmā tvaṃ āhāraṃ na bhuñjasi?
12. Ajja sissā ācariyehi potthakāni uggaṇhanti.
13. Maggikā mittehi saddhiṃ nagarā nagaraṃ vicaranti.
14. Ahaṃ sabbadā ārāmasmā pupphāni āharāmi.
15. Mayaṃ nagare gharāni passāma.
16. Kassakā nagare taḷākasmā udakaṃ āharanti.
17. Dārakā janakassa pīṭhasmiṃ na nisīdanti.
18. Mittaṃ ācariyassa potthakaṃ pūjeti.
19. Tumhe narānaṃ vatthāni ca bhaṇḍāni ca vikkiṇātha.
20. Ācariyassa ārāme samaṇā ādarena narānaṃ Buddhassa Dhammaṃ desenti.

* Mukhaṃ + ca = mukhañ ca

Vocabulary: Pali-English

B

1. I am writing a letter to (my) friend.
2. We eat fruits.
3. We offer flowers to the Buddha everyday.
4. He is not going home now.
5. You are sowing seeds in the field to-day.
6. The sons are washing the father's feet with water.
7. They are partaking food with the friends in the house.
8. Children's friends are sitting on the benches.
9. Are you writing letters to the teachers to-day?
10. I am sending books home through the servant.
11. I see fruits on the trees in the garden.
12. The birds eat the seeds in the field.
13. Friends are not going away from the city to-day.
14. We are coming from home on foot*.
15. From where do you buy goods now?
16. Men in the city are giving clothes and medicine to the sick.

* Use the Instrumental.

Vocabulary: English-Pali

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Lesson VI

A. Nouns ending in " ā "

Kaññā, f. maiden, virgin

	SINGULAR	PLURAL
Nom.	Kaññā,	Kaññā, Kaññāyo
Voc.	Kaññe	Kaññā, Kaññāyo
Acc.	Kaññaṃ	Kaññā, Kaññāyo
Instr., Abl.	Kaññāya	Kaññābhi, Kññāhi
Dat., Gen.	Kaññāya	Kaññānaṃ
Loc.	Kaññāya, Kaññāyaṃ	Kaññāsu

Terminations

	SINGULAR	PLURAL
Nom.	--	--, yo
Voc.	e	--, yo
Acc.	aṃ	--, yo
Instr., Abl	ya	bhi, hi
Dat., Gen.	ya	naṃ
Loc.	ya, yaṃ	su

All nouns ending in " ā " are in the feminine with the exception of " sā ", m. dog.

Feminine Substantives :

Bhariyā	wife
Bhāsā	language
Dārikā	girl
Dhammasālā	preaching-hall
Gangā	Ganges, river
Nāvā	ship, boat
Osadhasālā	dispensary
Pāḷibhāsā	Pāḷi language
Paññā	wisdom
Pāṭhasālā	school
Saddhā	faith, devotion, confidence
Salā	hall
Gilānasālā	hospital
Visikhā	street

B. Infinitive

The Infinitives are formed by adding the suffix " tuṃ " to the root. If the ending of the root is " a ", it is often changed into " i ".

Examples : -

paca	+ tuṃ	= pacituṃ	to cook
rakkha	+ tuṃ	= rakkhituṃ	to protect
dā	+ tuṃ	= dātuṃ	to give

Generally the above suffix is added to the forms the roots assume before the third person plural termination of the present tense*

Examples : -

desenti	desetuṃ
kiṇanti	kiṇituṃ
bhuñjanti	bhuñjituṃ
suṇanti	suṇituṃ, sotuṃ
pesenti	pesetuṃ

* This same principle applies to the Indeclinable Past Participles and Present Participles which will be treated later.

TABLE

Root	Meaning	3rd per. pres. pl.	Infinitive	Ind. Past Part.*
disa	to preach	desenti	desetuṃ	desetvā
disa	to see	passanti	passituṃ	disvā, passitvā
gaha	to take	gaṇhanti	gaṇhituṃ	gaṇhitvā, gahetvā
gamu	to go	gacchanti	gantuṃ	gantvā
gamu with ā	to come	āgacchanti	āgantuṃ	āgantvā, āgamma
hū	to be	honti	hotuṃ	hutvā
isu	to wish	icchanti	icchituṃ	icchitvā
kara	to do	karonti	kātuṃ	katvā
lapa with saṃ	to converse	sallapanti	sallapituṃ	sallapitvā
ñā (jāna)	to know	jānanti	ñātuṃ, jānituṃ	ñatvā, jānitvā
nahā	to bathe	nahāyanti	nahāyituṃ	nahāyitvā,nahātvā
pā	to drink	pibanti, pivanti	pātuṃ, pibituṃ	pītvā, pibitvā
ruha with ā	to ascend	āruhanti	āruhituṃ	āruhitvā, āruyha
ṭhā	to stand	tiṭṭhanti	ṭhātuṃ	ṭhatvā

* These Indeclinable Past Participles will be treated in lesson VIII.

Illustrations :

1. Bhariyā dārikānaṃ dātuṃ odanaṃ pacati.
   The wife to the girls to give rice cooks.

2. Dārikāyo	uggaṇhituṃ	pāṭhasālaṃ	gacchanti.	
The girls	to learn	to school	go.	
3. Te	gaṅgāyaṃ	kīḷituṃ	icchanti.	
They	in the river	to play	wish.	
4. Kaññāyo	āhāraṃ	bhuñjituṃ	sālāyaṃ	nisīdanti.
The maidens	food	to eat	in the hall	sit.

Exercise vi

A

1. Kaññāyo gaṅgāyaṃ nahāyituṃ gacchanti.
2. Ahaṃ pāṭhasālaṃ gantuṃ icchāmi.
3. Mayaṃ Dhammaṃ sotuṃ sālāyaṃ nisīdāma.
4. Kuhiṃ tvaṃ bhariyāya saddhiṃ gacchasi?
5. Dārikāyo saddhāya Buddhaṃ vandanti.
6. Sissā idāni Pāḷibhāsāya lekhanāni likhituṃ jānanti.
7. Narā paññaṃ labhituṃ bhāsāyo uggaṇhanti.
8. Kaññe, kuhiṃ tvaṃ pupphāni harituṃ icchasi?
9. Kaññāyo dārikāhi saddhiṃ gilāne phalehi saṅgaṇhituṃ vejjasālaṃ gacchanti.
10. Assā udakaṃ pibituṃ gaṅgaṃ oruhanti.
11. Sā ācariyassa bhariyā hoti.
12. Gilāne saṅganhituṃ visikhāyaṃ osadhasālā na hoti.
13. Narā bhariyānaṃ dātuṃ āpaṇehi vatthāni kiṇanti.
14. Dārikā gharaṃ gantuṃ maggaṃ na jānāti.
15. Dārakā ca dārikāyo ca pāṭhasālāyaṃ pīṭhesu nisīdituṃ na icchanti.
16. Gilānā gharāni gantuṃ osadhasālāya nikkhamanti.
17. Mayaṃ ācariyehi saddhiṃ pāḷibhāsāya sallapāma.
18. Bhariye, kuhiṃ tvaṃ gantuṃ icchasi?
19. Mayaṃ gaṅgāyaṃ nāvāyo passituṃ gacchāma.
20. Paññaṃ ca saddhaṃ ca labhituṃ mayaṃ Dhammaṃ suṇāma.

Vocabulary: Pali-English

B

1. O maidens, do you wish to go to the temple to-day?
2. I am coming to take medicine from the dispensary.
3. There are no dispensaries in the street here
4. Father, I know to speak in Pāḷi now.
5. We see no ships on the river.
6. She wishes to go with the maidens to see the school.
7. With faith the girl goes to offer flowers to the Buddha.
8. You are sitting in the preaching hall to hear the Doctrine.
9. Boys and girls wish to bathe in rivers.
10. There are no patients in the hospital.
11. We study languages to obtain wisdom.
12. I do not wish to go in ships.
13. With faith they sit in the hall to learn the Doctrine.
14. I do not know the language of the letter.
15. O girls, do you know the way to go home?
16. He is bringing a book to give to the wife.

Vocabulary: English-Pali

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Lesson VII

Aorist (Ajjatanī) — Active voice

Terminations

	SINGULAR	PLURAL
3rd	ī	uṃ
2nd	o	ttha
1st	iṃ	mha

paca, to cook

SINGULAR

3rd	apacī,	pacī	
	apaci,	paci	he cooked
2nd	apaco,	paco	you cooked
1st	apaciṃ,	paciṃ	I cooked

PLURAL

3rd	apacuṃ,	pacuṃ	
	apaciṃsu,	paciṃsu	they cooked
2nd	apacittha	pacittha	you cooked
1st	apacimhā,	pacimhā	we cooked

gamu, to go

	SING.	PLU.
3rd	agamī, gamī	agamuṃ, gamuṃ
	agami, gami	agamiṃsu, gamiṃsu
2nd	agamo, gamo	agamittha, gamittha
1st	agamiṃ, gamiṃ	agamimhā, gamimhā

su, to hear

	SING.	PLU.
3rd	asuṇī, suṇī	asuṇiṃsu
	asuṇi, suṇi	suṇiṃsu
2nd	asuṇo, suṇo	asuṇittha, suṇittha
1st	asuṇiṃ, suṇiṃ	asuṇimhā, suṇimhā

In the past tense the augment " a " is optionally used before the root *. The third person " ī " is sometimes shortened, and the third person plural " uṃ " is often changed into " iṃsu ". The vowel preceding " ttha " and " mhā " is changed into " i ". The second person " o " is mostly changed into "i ".

Whenever the root or stem ends in a vowel e or ā the s Aorist is used i.e., s is added before the suffix.

Examples : -

SINGULAR	PLURAL
si	suṃ, ṃsu
si	sittha
siṃ	simhā

	dā, to give	disa, to preach
SING.	dā + s + i = adāsi	disa + s + i = desesi
PLU.	dā + ṃsu = adaṃsu	desiṃsu

	ṭhā, to stand
SING.	ṭhā + s + i = aṭṭhāsi
PLU.	+ ṃsu = aṭṭhaṃsu

* This " a " should not be mistaken for the negative prefix " a ".

Possessive Pronouns

3rd	m. n.	tassa, his	m. n.	tesaṃ, their
	f.	tassā, her	f.	tāsaṃ, their
2nd	m. f. n.	tava, tuyhaṃ your or thine	m. f. n.	tumhākaṃ, your
1st	m. f. n.	mama, mayhaṃ, my	m. f. n.	amhākaṃ, our

These are the Genitive cases of the Personal Pronouns.

Words : -

Aparaṇha	m.	afternoon
Ciraṃ	indec.	long, for a long time
Eva	indec.	just, quite, even, only (used as an emphatic affirmative)
Hīyo	indec.	yesterday
Pāto	indec.	early in the morning
Pātarāsa	m.	morning meal
Pubbaṇha	m.	forenoon
Purato	indec.	in the presence of
Sāyamāsa	m.	evening meal, dinner
Viya	indec.	like

Exercise vii

A

1. Buddho loke uppajji.
2. Hīyo samaṇo dhammaṃ desesi.
3. Dārako pāto'va* tassa pāṭhasālaṃ agamī.
4. Acariyā tesaṃ sissānaṃ pubbaṇhe ovādaṃ adaṃsu.
5. Ciraṃ te amhākaṃ gharaṃ na agamiṃsu.
6. Dārikā tāsaṃ janakassa purato aṭṭhaṃsu.
7. Tvaṃ tassā hatthe mayhaṃ pottakaṃ passo.
8. Tvaṃ gaṅgāyaṃ nahāyituṃ pāto'va agamo.
9. Tvaṃ ajja pātarāsaṃ na bhuñjo.

10. Kuhiṃ tumhe tumhākaṃ mittehi saddhiṃ aparaṇhe agamittha?
11. Kasmā tumhe'yeva** mama ācariyassa lekhanāni na likhittha?
12. Tumhe ciraṃ mayhaṃ putte na passittha.
13. Ahaṃ tuyhaṃ paṇṇākāre hīyo na alabhiṃ.
14. Ahaṃ'eva*** gilānānaṃ ajja osadhaṃ adāsiṃ.
15. Ahaṃ asse passituṃ visikhāyaṃ aṭṭāsiṃ.
16. Mayaṃ tuyhaṃ ācariyassa sissā ahosimhā.
17. Mayaṃ ajja pubbaṇhe na uggaṇhimhā.
18. Samaṇā viya mayam'pi **** saddhāya dhammaṃ suṇimhā.

* Pāto + eva = pāto'va. Here the following vowel is dropped.
** Tumhe + eva = Tumhe yeva. Sometimes " y " is augmented between vowels.
*** Ahaṃ + eva = aham'eva. When a niggahita is followed by a vowel it is sometimes changed into "m".
**** Mayaṃ + api = mayam'pi. Here the following vowel is dropped and niggahita is changed into "m"

Vocabulary: Pali-English

B

1. I slept on my bed.
2. I stood in their garden in the evening.
3. I sat on a bench in the hall to write a letter to his friend.
4. We bathed in the river in the early morning. *
5. We ourselves** treated the sick yesterday.
6. For a long time we lived in our uncle's house in the city.
7. Child, why did you stand in front of your teacher?
8. Wife, you cooked rice in the morning.
9. Son, where did you go yesterday?
10. You obtained wisdom through your teachers.
11. Why did you not hear the Doctrine like your father?
12. Where did you take your dinner yesterday?

13. She was standing in her garden for a long time.
14. He himself*** washed the feet of his father.
15. For a long time my friend did not buy goods from his shop.
16. The doctors did not come to the hospital in the afternoon.
17. The boys and girls did not bring their books to school yesterday.
18. I myself gave medicine to the sick last**** morning.

* Use Pāto'va.
** Use mayam'eva
*** Use so eva
**** Use hīyo.

Vocabulary: English-Pali

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Lesson VIII

A. Nouns ending in " ī "

Muni, m. sage

	SINGULAR	PLURAL
Nom., Voc.	muni	munī, munayo
Acc.	munim̥	munī, munayo
Instr.	muninā	munībhi, munīhi
Abl.	muninā, munimhā, munismā	munībhi, munīhi
Dat., Gen.	munino, munissa	munīnam̥
Loc.	munimhi, munismim̥	munīsu

Terminations

	SINGULAR	PLURAL
Nom., Voc.	--	ī, ayo
Acc.	m̥	ī, ayo
Instr.	nā	bhi, hi
Abl.	nā, mhā, smā	bhi, hi
Dat., Gen.	no, ssa	nam̥
Loc.	mhi, smim̥	su

Aṭṭhi, n. bone

	SINGULAR	PLURAL
Nom., Voc.	aṭṭhi	aṭṭhī, aṭṭīni
Acc.	aṭṭhim̥	aṭṭhī, aṭṭīni

Terminations

	SINGULAR	PLURAL
Nom., Voc.	--	ī, ni
Acc.	ṃ	ī, ni

The rest like masculine, with the exception of the Loc. plural which has two forms - aṭṭhisu, aṭṭhīsu.

Words :

Adhipati	m.	chief, master
Aggi	m.	fire
Asi	m.	sword
Atithi	m.	guest
Gahapati	m.	house-holder
Kapi	m.	monkey
Kavi	m.	poet
Maṇi	m.	jewel
Narapati	m.	King
Ñāti	m.	relative
Pati	m.	husband, lord
Vīhi	m.	paddy

Indeclinable Past Participles*

These are generally formed by adding the suffix " tva " to the root. If the ending of the root is " a ", it is often changed into " i ". Sometimes " tvāna " and " tūna " are also added to the roots.

Examples :-

paca	+ tvā	= pacitvā,	having cooked
khipa	+ tvā	= khipitvā,	having thrown
su	+ tvā	= sutvā,	having heard; also sutvāna, sotūna
kara**	+ tvā	= katvā,	having done; also katvāna, kātūna

* See note and the table in lesson VII - B
** In this case the final " ra " is dropped.

Illustrations :

1. nisīditvā bhuñji
   having sat he ate, or he sat and ate

2. Buddhaṃ vanditvā dhammaṃ sotuṃ agamī
   the Buddha having saluted the Doctrine to hear he went

or- He saluted the Buddha and went to hear the Doctrine.

3. He stood and spoke
   So ṭhatvā vadi

4. After playing he went to bathe
   So kīḷitvā nahāyituṃ agami

Exercise viii

A

1. Muni narapatiṃ Dhammena saṅgaṇhitvā agami.
2. Kapayo rukkhaṃ āruhitvā phalāni khādiṃsu.
3. Kadā tumhe kavimhā potthakāni alabhittha?
4. Ahaṃ tesaṃ ārāme adhipati ahosiṃ.
5. Mayaṃ gahapatīhi saddhiṃ gaṅgāya udakaṃ āharitvā aggimhi khipimhā.
6. Narapati hatthena asiṃ gahetvā assaṃ āruhi.
7. Tvaṃ tuyhaṃ patiṃ ādarena saṅgaṇho.
8. Gahapatayo narapatino purato ṭhatvā vadiṃsu.

9. Atithī amhākaṃ gharaṃ āgantvā āhāraṃ bhuñjiṃsu.
10. Sakuṇā khettesu vīhiṃ disvā khādiṃsu.
11. Narapati gahapatimhā maṇiṃ labhitvā kavino adāsi.
12. Adhipati atithīhi saddhiṃ āhāraṃ bhuñjitvā muniṃ passituṃ agāmi.
13. Ahaṃ mayhaṃ ñātino ghare ciraṃ vasiṃ.
14. Sunakhā aṭṭhīhi gahetvā magge dhāviṃsu.
15. Dhammaṃ sutvā gahapatīnaṃ Buddhe saddhaṃ uppajji.

Vocabulary: Pali-English

B

1. The father of the sage was a king.
2. O house-holders, why did you not advise your children to go to school?
3. We saw the king and came.
4. I went and spoke to the poet.
5. The chief of the temple sat on a chair and preached the Doctrine to the householders.
6. Only yesterday I wrote a letter and sent to my master.
7. The poet compiled a book and gave to the king.
8. Our relatives lived in the guest's house for a long time and left only (this) morning.
9. The householders bought paddy from the farmers and sowed in their fields.
10. We sat on the benches and listened to the advice of the sage.
11. The king built a temple and offered to the sage.
12. After partaking* my morning meal with the guests I went to see my relatives.
13. I bought fruits from the market and gave to the monkey.
14. Why did you stand in front of the fire and play with the monkey?
15. Faith arose in the king after hearing the Doctrine from the sage.

*Use "bhuñjitvā"

Vocabulary: English-Pali

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Lesson IX

A. Feminine Nouns ending in " i "

Bhūmi f. ground

	SINGULAR	PLURAL
Nom., Voc.	bhūmi	bhūmī, bhūmiyo
Acc.	bhūmiṃ bhūmī,	bhūmiyo
Instr. Abl.	bhūmiyā	bhūmībhi, bhūmīhi
Dat., Gen.	bhūmiyā	bhūmīnaṃ
Loc.	bhūmiyā, bhūmiyaṃ	bhūmīsu

Terminations

	SINGULAR	PLURAL
Nom., Voc.	--	ī, iyo
Acc.	ṃ	ī, iyo
Instr. Abl.	yā	bhi, hi
Dat., Gen.	yā	naṃ
Loc.	yā, yaṃ	su

Words :

Aṅguḷi	f.	finger
Aṭavi	f.	forest
Bhaya	n.	fear
Mutti	f.	deliverance
Pīti	f.	joy
Rati	f.	attachment
Khanti	f.	patience
Ratti	f.	night
Kuddāla	m.,n.	spade
Soka	m.	grief
Kūpa	m.	well
Suve, Sve	adv.	tomorrow

B. FUTURE TENSE (Bhavissanti) - ACTIVE VOICE

Terminations*

	SINGULAR	PLURAL
3rd	ssati	ssanti
2nd	ssasi	ssatha
1st	ssāmi	ssāma

paca, to cook

	SINGULAR	PLURAL
3rd	pacissati he will cook	pacissanti they will cook

2nd	pacissasi you will cook	pacissatha you will cook
1st	pacissāmi I will cook	pacissāma we will cook

In the future tense the vowel preceding the terminations is changed into " i ".

* Note that, the future tense terminations are formed by adding "ssa" to the present tense terminations.

Verbs :

Bhavati	(bhū)	becomes (be)
Khaṇati	(khaṇa)	digs
Jāyati	(jana)	arises, is born
Pāpuṇāti	(apa with pa)	arrives
Pavisati	(visa with pa)	enters
Tarati	(tara)	crosses

Exercise ix

A

1. Gahapati kuddālena bhūmiyaṃ kūpaṃ khaṇissati.
2. Khantiyā pīti uppajjissati.
3. Narapati sve aṭaviṃ pavisitvā muniṃ passissati.
4. Gahapatayo bhūmiyaṃ nisīditvā dhammaṃ suṇissanti.
5. Rattiyaṃ te aṭavīsu na vasissanti.
6. Narapatino puttā aṭaviyaṃ nagaraṃ karissanti.
7. Narapati, tvaṃ muttiṃ labhitvā Buddho bhavissasi.
8. Kadā tvaṃ aṭaviyā nikkhamitvā nagaraṃ pāpuṇissasi?
9. Kuhiṃ tvaṃ sve gamissasi?
10. Tumhe rattiyaṃ visikhāsu na vicarissatha.
11. Rattiyaṃ tumhe candaṃ passissatha.

12. Ahaṃ assamhā bhūmiyaṃ na patissāmi.
13. Ahaṃ mayhaṃ aṅgulīhi maniṃ gaṇhissāmi.
14. Mayaṃ gaṅgaṃ taritvā sve aṭaviṃ pāpuṇissāma.
15. Sve mayaṃ dhammasālaṃ gantvā bhūmiyaṃ nisīditvā muttiṃ labhituṃ pītiyā dhammaṃ sunissāma.
16. " Ratiyā jāyati soko - ratiyā jāyati bhayaṃ. "

Vocabulary: Pali-English

B

1. The monkey will eat fruits with his fingers.
2. He will cross the forest tomorrow.
3. Sorrow will arise through attachment.
4. Child, you will fall on the ground.
5. You will see the moon in the sky at night.
6. O sages, when you obtain deliverance and preach the Doctrine to the world?
7. O farmers, where will you dig a well to obtain water for your fields?
8. Why will you not bring a spade to dig the ground?
9. I will go to live in a forest after receiving* instructions from the sage.
10. I will be a poet.
11. I will not stand in the presence of the king.
12. Through patience we will obtain deliverance.
13. Why shall we wander in the forests with fear?
14. We ourselves shall treat the sick with joy.

* Use gahetvā

Vocabulary: English-Pali

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Lesson X

A. Declension of Nouns ending in " ī "

Sāmī m. lord, husband

	SINGULAR	PLURAL
Nom.	sāmī	sāmī, sāmino
Voc.	sāmī	sāmī, sāmino
Acc.	sāmiṃ	sāmī, sāmino
Instr.	sāminā	sāmībhi, sāmīhi
Abl.	sāminā sāmimhā, sāmismā	sāmībhi, sāmīhi
Dat., Gen.	sāmino, sāmissa	sāmīnaṃ
Loc.	sāmini, sāmimhi sāmismiṃ	sāmīsu

The Loc. sing. has an additional " ni "

Terminations

	SINGULAR	PLURAL
Nom.	--	--, no
Voc.	i	--, no
Acc.	ṃ	--, no

The rest like " i " terminations

Daṇḍī, n. one who has a stick

Terminations

	SINGULAR	PLURAL	SING.	PLU.
Nom., Voc.	daṇḍi	daṇḍī, daṇḍini	i,	ī,ni
Acc.	daṇḍiṃ	,, ,,	ṃ	ī, ni

The rest like the masculine

Nārī, f. woman

	SINGULAR	PLURAL
Nom.	nārī	nārī, nāriyo
Voc.	nāri	nārī, nāriyo
Acc.	nāriṃ	nārī, nāriyo
Instr., Abl.	nāriyā	nārībhi, nārīhi
Dat., Gen.	nāriyā	nārīnaṃ
Loc.	nāriyā, nāriyaṃ	nārīsu

Terminations

	SINGULAR	PLURAL
Nom.	--	--, iyo
Voc.	i	--, iyo
Acc.	ṃ	--, iyo

The rest like " i " terminations.

Words :

Appamāda	m.	earnestness, heedfulness
Bhaginī	f.	sister
Brahmacārī	m.	celibate
Dhammacārī	m.	he who acts righteously
Dhana	n.	wealth
Duggati	f.	evil state
Have	indec.	indeed, certainly
Iva	indec.	like
Jananī	f.	mother
Mahesī	f.	queen
Medhāvī	m.	wise man
pāpa	n.	evil
Pāpakārī	m.	evil-doer
Puñña	n.	merit, good
Puññakārī	m.	well-doer
Seṭṭha	adj.	excellent, chief
Sugati	f.	good or happy state

B. The Formation of Feminines

Some feminines are formed by adding " ā " and " ī " to the masculines ending in " a ".

Examples :-

Aja	goat	Ajā	she-goat
Assa	horse	Assā	mare
Upāsaka	male devotee	Upāsikā	female devotee
Dāraka	boy	Darikā	girl

(If the noun ends in " ka ", the preceding vowel is often changed into " i ".)

Deva	god	Devī	goddess
Dāsa	servant	Dāsī	maid-servant
Nara	man	Nārī	woman

Some are formed by adding " ni " or " ini " to the masculines ending in " a ", " i " " ī ", and " u ".

Examples :-

Rāja	king	Rājinī	queen
Hatthi	elephant	Hatthinī	she-elephant
Medhāvī	wise man	Medhāvinī	wise woman
Bhikkhu	monk	Bhikkhunī	nun

But :
Mātula, uncle becomes mātulānī, aunt and
Gahapati, male house-holder - gahapatānī, female house-holder.

Exercise x

A

1. " Dhammo have rakkhati Dhammacārī. "
2. " Na duggatiṃ gacchati dhammacārī. "
3. Narā ca nāriyo ca puññaṃ katvā sugatīsu uppajjissanti.
4. Bhaginī tassa sāminā saddiṃ jananiṃ passituṃ sve gamissati.
5. Pāpakārī, tumhe pāpaṃ katvā duggatīsu uppajjissatha.
6. Idāni mayaṃ brahmacārino homa.
7. Mahesiyo nārīnaṃ puññaṃ kātuṃ dhanaṃ denti.
8. Hatthino ca hatthiniyo ca aṭavīsu ca pabbatesu ca vasanti.
9. Mayhaṃ sāmino jananī bhikkhunīnañ* ca upāsikānañ ca saṅgaṇhi.
10. Mahesi narapatinā saddhiṃ sve nagaraṃ pāpuṇissati.
11. Medhāvino ca medhāviniyo ca appamādena Dhammaṃ uggaṇhitvā muttiṃ labhissanti.
12. Puññakārino brahmacārīhi saddhiṃ vasituṃ icchanti.
13. Nāriyo mahesiṃ passituṃ nagaraṃ agamiṃsu.
14. Bhikkhuniyo gahapatānīnaṃ ovādaṃ adaṃsu.
15. "Appamādañ ca medhāvi - dhanaṃ seṭṭhaṃ'va** rakkhati."

* Niggahita (ṃ) when followed by a group consonant is changed into the nasal of that particular group, e.g.,

saṃ	+ gaho	= saṅgaho
saṃ	+ ṭhāna	= saṇṭhāna
ahaṃ	+ pi	= aham'pi
ahaṃ	+ ca	= ahañ ca
taṃ	+ dhanaṃ	= tandhanaṃ

** Seṭṭhaṃ + iva.

Vocabulary: Pali-English

B

1. Those who act righteously will not do evil and be born in evil states.
2. The well-doers will obtain their deliverance.
3. My husband mounted the elephant and fell on the ground.
4. She went to school with her sister.
5. The queen's mother is certainly a wise lady.
6. Boys and girls are studying with diligence to get presents from their mothers and fathers.
7. Men and women go with flowers in their hands to the temple everyday.
8. My sister is protecting her mother as an excellent treasure.
9. Mother, I shall go to see my uncle and aunt tomorrow.
10. Amongst celebates* there are wise men.
11. Having seen the elephant, the she-goats ran away through fear.
12. The king, accompanied by** the queen, arrived in the city yesterday.

* Use the Locative.
** Use "Saddhiṃ"

Vocabulary: English-Pali

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Lesson XI

A. Declension of Nouns ending in " u " and " ū "

Bhikkhu, m. mendicant

	SINGULAR	PLURAL
Nom.	bhikkhu	bhikkhū, bhikkhavo
Voc.	bhikkhu	bhikkhū, bhikkhavo, bhikkhave
Acc.	bhikkhuṃ	bhikkhū, bhikkhavo
Instr.	bhikkhunā	bhikkhūbhi, bhikkhūhi
Abl.	bhikkhunā bhikkhumhā, bhikkhusmā	bhikkhūbhi, bhikkhūhi
Dat., Gen.	bhikkhuno, bhikkhussa	bhikkhūnaṃ
Loc.	bhikkhumhi, bhikkhusmiṃ	bhikkhūsu

Āyu, n. age.

	SING.	PLU.
Nom., Voc.	āyu	āyū, āyuni
Acc.	āyuṃ	āyū, āyuni

The rest like the masculine

Terminations

	SINGULAR		PLURAL	
	m.	n.	m.	n.
Nom.	--	--	ū, avo	ū, ni
Voc.	--	--	ū, avo, ave	ū, ni
Acc.	ṃ	ṃ	ū, avo	ū, ni

The rest like the " i " terminations

Dhenu, f. cow

	SINGULAR	PLURAL
Nom., Voc	dhenu,	dhenū, dhenuyo
Acc.	dhenuṃ	dhenū, dhenuyo
Instr., Abl.	dhenuyā	dhenūbhi, dhenūhi
Dat., Gen.	dhenuyā	dhenūnaṃ
Loc.	dhenuyā, dhenuyaṃ	dhenūsu

Terminations

	SINGULAR	PLURAL
Nom., Voc	--	ū, yo
Acc.	ṃ	ū, yo

The rest like " i " terminations

Abhibhū, m. conqueror

	SINGULAR	PLURAL
Nom., Voc	abhibhū	abhibhū, abhibhuvo
Acc.	abhibhuṃ	abhibhū, abhibhuvo

The rest like bhikkhu

Sabbaññū, m. All-knowing One

	SINGULAR	PLURAL
Nom., Voc	sabbaññū	sabbaññū, sabbaññuno
Acc.	sabbaññuṃ	sabbaññū, sabbaññuno

The rest like bhikkhu

Gotrabhū, n. The Sanctified One

	SINGULAR	PLURAL
Nom., Voc	gotrabhū	gotrabhū, gotrabhūni

The rest like bhikkhu

Vadhū, f. young wife

	SINGULAR	PLURAL
Nom., Voc	vadhū	vadhū, vadhuyo

The rest like dhenu

Words :

Āvuso	indec.	friend, brother
Bhante	indec.	Lord, Rev. Sir
Cakkhu	n.	eye
Dāru	n.	wood, fire-wood
Dīpa	n.	light, lamp
Kataññū	m.	grateful person
Khīra	n.	milk
Kuñjara	m.	elephant
Maccu	m.	death
Madhu	m.	honey
Pañha	m.	question
Sādhukaṃ	indec.	well
Senā	f.	army
Tiṇa	n.	grass
Yāgu	m.	rice-gruel
Yāva	indec.	till*
Tāva	indec.	until*

*Correlatives as long as — so long

B Verbs : Imperative and Benedictive Mood (Pañcamī)

Terminations

	SINGULAR	PLURAL
3rd	tu	antu
2nd	hi	tha
1st	mi	ma

paca, to cook

	SINGULAR		PLURAL	
3rd	pacatu	may he cook	pacantu	may they cook
2nd	paca, pacāhi	may you cook	pacatha	may you cook
1st	pacāmi	may I cook	pacāma	may we cook

This mood is used to express a command or wish, and it corresponds to the Imperative and Benedictive moods.

The vowel preceding " hi ", " mi ", and " ma " is always lengthened. In the second person there is an additional termination " a ".

Illustrations :

COMMAND

Idha āgaccha,	come here.
Tvaṃ gharasmā nikkhamāhi,	you go away from the house.
Tumhe idha tiṭṭhatha,	you stand here.

WISH

Ahaṃ Buddho bhavāmi,	may I become a Buddha.
Buddho dhammaṃ desetu,	let the Buddha preach the Doctrine.

The prohibitive particle " mā " is sometimes used with this mood, * e.g.,

mā gaccha do not go.

* This particle is mostly used with the Aorist 3rd person; e.g.,

mā agamāsi,	do not go.
mā aṭṭhāsi,	do not stand.
mā bhuññji,	do not eat.

Verbs :

Bujjhati	(budha)	understands
Dhunāti	(dhu)	destroys
Kujjhati	(kudha)	gets angry
Jīvati	(jīva)	lives
Pucchati	(puccha)	asks

Exercise xi

A

1. Sabbaññū bhikkhūnaṃ dhammaṃ desetu!
2. Dhenu tiṇaṃ khādatu!
3. Āvuso, aṭaviyā dāruṃ āharitvā aggiṃ karohi.
4. Gahapatayo, bhikkhūsu mā kujjhatha.
5. Bhikkhave, ahaṃ dhammaṃ desessāmi, sādhukaṃ suṇātha.
6. " Dhunātha maccuno senaṃ — naḷāgāraṃ'va kuñjaro. "
7. Yāvā'haṃ gacchāmi tāva idha tiṭṭhatha.
8. Bhikkhū pañhaṃ sādhukaṃ bujjhantu!
9. Sissā, sadā kataññū hotha.
10. Kataññuno, tumhe āyuṃ labhitvā ciraṃ jīvatha!
11. "Dhammaṃ pibatha, bhikkhavo. "
12. Mayhaṃ cakkhūhi pāpaṃ na passāmi, Bhante.
13. Dhenuyā khīraṃ gahetvā madhunā saddhiṃ pibāma.
14. Āvuso, bhikkūnaṃ purato mā tiṭṭhatha.
15. Bhante, bhikkhumhā mayaṃ pañhaṃ pucchāma.
16. Narā ca nāriyo ca bhikkhūhi dhammaṃ sādhukaṃ sutvā puññaṃ katvā sugatīsu uppajjantu!

Vocabulary: Pali-English

B

1. Let him salute the mendicants!
2. May you live long, O All-knowing One!
3. Do not give grass to the cows in the afternoon.
4. Friend, do not go till I come.
5. Rev. Sirs, may you see no evil with your eyes!
6. Let us sit on the ground and listen to the advice of the Bhikkhus.
7. May you be grateful persons!
8. Let them stay here till we bring firewood from the forest.
9. O young wives, do not get angry with your husbands.
10. May I destroy the army of death!
11. May I drink rice-gruel with honey!
12. May we know your age, O bhikkhu!
13. Do not stand in front of the elephant.
14. O house-holders, treat your mothers and fathers well.
15. Friends, do not offer rice-gruel to the Bhikkhus till we come.
16. Do not drink honey, child.

Vocabulary: English-Pali

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Lesson XII

A. Personal Pronouns

Amha, I

	SINGULAR	PLURAL
Nom.	ahaṃ	mayaṃ, amhe, (no)
Acc.	maṃ, mamaṃ	amhākaṃ, amhe, (no)
Instr.	mayā (me)	amhebhi, amhehi, (no)
Abl.	mayā	amhebhi, amhehi
Dat., Gen	mama, mayhaṃ, amhaṃ, mamaṃ, (me)	amhākaṃ, amhe, (no)
Loc.	mayi	amhesu

Tumha, you

	SINGULAR	PLURAL
Nom.	tvaṃ, tuvaṃ	tumhe , (vo)
Acc.	taṃ, tavaṃ, tvaṃ, tuvaṃ	tumhākaṃ, tumhe, (vo)
Instr.	tvayā, tayā, (te)	tumhebhi, tumhehi, (vo)
Abl.	tvayā, tayā	tumhebhi, tumhehi
Dat., Gen	tava, tuyhaṃ, tumhaṃ, (te)	tumhaṃ, tumhākaṃ, (vo)
Loc.	tvayi, tayi	tumhesu

" te ", "me ", " vo ", and " no ", are not used in the beginning of a sentence.

B. Conditional Mood (sattamī)

Terminations

	SINGULAR	PLURAL
3rd	eyya	eyyuṃ
2nd	eyyāsi	eyyātha
1st	eyyāmi	eyyāma

paca, to cook

	SINGULAR		PLURAL	
3rd	pace, paceyya	he should cook	paceyyuṃ	they should cook
2nd	paceyyāsi	you should cook	paceyyātha	you should cook
1st	paceyyāmi	I should cook	paceyyāma	we should cook

The third person singular " eyya " is sometimes changed into " e ".

This mood is also used to express wish, command, prayer, etc. When it is used in a conditional sense, the sentence often begins with " sace ", " ce " or " yadi " — if.

Words: -

Alikavādī	m.	he who speaks lies
Āroceti	(ruca with ā)	informs, tells, announces
Asādhu	m.	bad man; adj. bad, wicked
Bhajati	(bhaja)	associates
Bhaṇati	(bhaṇa)	speaks, recites
Dāna	n.	alms, giving, gift
Evaṃ	indec.	thus
Jināti	(ji)	conquers
Kadariya	m.	miser, avaricious person
Kodha	m.	anger
Khippaṃ	indec.	quickly, immediately
Paṇḍita	m.	wise man
Pāpaka	adj.	evil
Sādhu	m.	good man; adj. good
Vāyamati	(yamu with vi and a)	strives, tries
Vaṇṇa	m.	appearance, colour, praise, quality
Sacca	n.	truth
Yadā	indec.	when*
Tadā	indec.	then*

* Correlatives

Exercise xii

A

1. " Gāmaṃ no gaccheyyāma."
2. " Buddho'pi Buddhassa bhaṇeyya vaṇṇaṃ. "
3. " Na bhaje pāpake mitte. "
4. " Saccaṃ bhaṇe, na kujjheyya. "
5. " Dhammaṃ vo desessāmi. "
6. Sace ahaṃ saccāni bujjheyyāmi te āroceyyāmi.

7. Yadi tvaṃ vāyāmeyyāsi khippaṃ paṇḍito bhaveyyāsi.
8. Yāva tumhe maṃ passeyyātha tāva idha tiṭṭheyyātha.
9. Sace bhikkhū dhammaṃ deseyyuṃ mayaṃ sādhukaṃ suṇeyyāma.
10. Sādhu bhante, evaṃ no kareyyāma.
11. Yadi tvaṃ mayā saddhiṃ gantuṃ iccheyyāsi tava jananiṃ ārocetvā āgaccheyyāsi.
12. Amhesu ca tumhesu ca gahapatayo na khujjheyyuṃ.
13. Sace dhammaṃ sutvā mayi saddhā tava uppajjeyya ahaṃ tvaṃ adhipatiṃ kareyyāmi.
14. Yāva tumhe muttiṃ labheyyātha tāva appamādena vāyameyyātha.
15. " Akkodhena jine kodhaṃ - asādhuṃ sādhunā jine
    Jine kadariyaṃ dānena - saccena alikavādinaṃ ".
16. " Khippaṃ vāyama; paṇḍito bhava. "

Vocabulary: Pali-English

B

1. You should not go with him.
2. Children, you should always speak the truth.
3. Rev. Sir. I should like to ask a question from you.
4. Well, you should not be angry with me thus.
5. I shall not go to see your friend until I receive a letter from you.
6. You should endeavour to overcome your anger by patience.
7. If you would listen to my advice, I would certainly go with you.
8. You should tell me if he were to send a book to you.
9. We should like to hear the doctrine from you, Rev. Sir.
10. By giving we should conquer the misers.
11. We should not be born in evil state until we should understand the truths.
12. Would you go immediately and bring the letter to me?
13. If a good person were to associate with a wicked person, he may also become a wicked person.
14. Should wicked persons associate with the wise, they would soon become good men.
15. If you should hear me well, faith should arise in you.

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Lesson XIII

Relative Pronouns

Ya, who, which, that

SINGULAR

<table>
<tr><th></th><th>m.</th><th>n.</th><th>f.</th></tr>
<tr><td>Nom.</td><td>yo</td><td>yaṃ</td><td>yā</td></tr>
<tr><td>Acc.</td><td colspan="2">yaṃ</td><td>yaṃ</td></tr>
<tr><td>Instr.</td><td colspan="2">yena</td><td>yāya</td></tr>
<tr><td>Abl.</td><td colspan="2">yamhā, yasmā</td><td>yāya</td></tr>
<tr><td>Dat., Gen</td><td colspan="2">yassa</td><td>yassa, yāya</td></tr>
<tr><td>Loc.</td><td colspan="2">yamhi, yasmiṃ</td><td>yassaṃ, yāyaṃ</td></tr>
</table>

PLURAL

<table>
<tr><th></th><th>m.</th><th>n.</th><th>f.</th></tr>
<tr><td>Nom.</td><td>ye</td><td>ye, yāni</td><td>yā, yāyo</td></tr>
<tr><td>Acc</td><td>ye</td><td>ye, yāni</td><td>yā, yāyo</td></tr>
<tr><td>Instr., Abl</td><td colspan="2">yebhi, yehi</td><td>yābhi, yāhi</td></tr>
<tr><td>Dat., Gen</td><td colspan="2">yesaṃ, yesānaṃ</td><td>yāsaṃ, yāsānaṃ</td></tr>
<tr><td>Loc.</td><td colspan="2">yesu</td><td>yāsu</td></tr>
</table>

Ta, who, he

SINGULAR

	m.	n.	f.
Nom.	so	naṃ, taṃ	sā
Acc.		naṃ, taṃ	naṃ, taṃ
Instr.		nena, tena	nāya, tāya
Abl.		namhā, tamhā nasmā, tasmā	nāya, tāya
Dat., Gen		nassa, tassa	tissāya, tissā tassā, tāya
Loc.		namhi, tamhi nasmiṃ, tasmiṃ	tissaṃ, tassaṃ, tāyaṃ

PLURAL

	m.	n.	f.
Nom.	ne, te	ne,te, nāni, tāni	nā, nāyo, tā, tāyo
Acc.	ne, te	ne,te, nāni, tāni	nā, nāyo, tā, tāyo
Instr., Abl		nebhi, nehi, tebhi, tehi	nābhi, nāhi, tābhi, tāhi
Dat., Gen		nesaṃ, nesānaṃ, tesaṃ, tesānaṃ	tāsaṃ, tāsānaṃ
Loc.		nesu, tesu	tāsu

The forms beginning with " t " are more commonly used.

The pronouns " ya " and " ta " are frequently used together. They are treated as Correlatives.

Examples :-

" Yo Dhammaṃ passati so Buddhaṃ passati "
He who sees the Dhamma sees the Buddha
" Yaṃ hoti taṃ hotu " — be it as it may
yaṃ icchasi taṃ vadehi — Say what you wish

" Yo gilānaṃ upaṭṭhāti so maṃ upaṭṭhāti "
He who serves the sick serves me

Eta, that (yonder)

	SINGULAR			PLURAL		
	m.	n.	f.	m.	n.	f.
Nom.	eso	etaṃ	esā	ete	ete, etāni	etā, etāyo
Acc.	etaṃ	etaṃ	etaṃ	ete	ete, etāni	etā, etāyo

The rest like " ta ", with the exception of forms beginning with " n ".

The Interrogative Pronoun :

Ka, who, which?

	SINGULAR		
	m.	n.	f.
Nom.	ko	kaṃ, kiṃ	kā
Acc.	kaṃ,	kaṃ, kiṃ	kā
Instr.	kena,		kāya,
Abl.	kamhā, kasmā		kāya
Dat., Gen	kassa, kissa		kāya, kassā
Loc.	kamhi, kasmiṃ kimhi, kismiṃ		kāya, kāyaṃ

The rest like " ya "

" ci " is suffixed to all the cases of " ka " in all the genders to form Indefinite Pronouns ; e.g., koci, kāci, any, etc.

The following adjectives are declined like "ya " :-

Añña	another
Aññatara	certain
Apara	other, subsequent, Western
Dhakkhiṇa	South
Eka	one, certain, some
Itara	different, the remaining
Katara	what? which? (generally of the two)
Katama	what? which? (generally of many)
Pacchima	West
Para	other, different
Pubba	first, foremost, Eastern, earlier
Puratthima	East
Sabba	all
Uttara	higher, superior, Northern

Añña, aññatara, itara, eka are sometimes declined in the Dative and Genitive feminine singular as: aññissā, aññatarissā, itarissā and ekissā respectively; in the Locative feminine singular as: aññissaṃ, aññatarissaṃ, itarissaṃ and ekissaṃ respectively.

Pubba, para, apara are sometimes declined in the Ablative masculine singular, as: pubbā, parā, and aparā respectively; in the locative masculine singular, as: pubbe, pare, and apare respectively.

Words :

Ādāya	indec.	p. p. (dā with ā) having taken.
Disā	f.	quarter, direction.
Kiṃ	indec.	Why? what? pray
Nāma	n.	name; mind
	indec.	by name, indeed,
		(Sometimes used without a meaning.)
Nu	Indec.	pray, I wonder!
		(Sometimes used in asking a question.)
Payojana	indec.	use, need
Vā	indec.	either, or

Exercise xiii

A

1. Ko nāma tvaṃ?
2. Ko nāma eso?
3. Ko nāma te ācariyo?
4. Idāni eso kiṃ karissati?
5. Kiṃ tvaṃ etaṃ pucchasi?
6. Esā nārī te kiṃ hoti?
7. Sve kim'ete karissanti?
8. Kassa bhikkhussa taṃ potthakaṃ pesessāma?
9. Tesaṃ dhanena me kiṃ payojanaṃ?
10. Ko jānāti 'kiṃ'eso karissatī'ti?'
11. Kissa phalaṃ nāma etaṃ?
12. Kāyaṃ disāyaṃ tassā jananī idāni vasati?
13. Kassa dhammaṃ sotuṃ ete icchanti?
14. " Yo Dhammaṃ passati so Buddham passati, yo Buddhaṃ passati so Dhammaṃ pasati ".
15. Yaṃ tvaṃ icchasi taṃ etassa arocehi.

16. Yaṃ te karonti tam* eva gahetvā paraṃ lokaṃ gacchanti.
17. Yassaṃ disāyaṃ so vasati tassaṃ disāyaṃ ete'pi vasituṃ icchanti.
18. Eso naro ekaṃ vadati, esā nārī aññaṃ vadati.
19. Paresaṃ bhaṇḍāni mayaṃ na gaṇhāma.
20. Etāni phalāni mā tassa sakuṇassa detha.
21. Idāni sbbe'pi te Bhikkhū uttarāya disāya aññatarasmiṃ ārāme vasanti.
22. Etasmiṃ nagare sabbe narā aparaṃ nagaraṃ agamiṃsu.
23. Kiñci'pi kātuṃ so na jānāti.
24. Katamaṃ disaṃ tumhe gantuṃ iccheyyātha -puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā?
25. Katarāya disāya tvaṃ suriyaṃ passasi -pubāyaṃ vā aparāyaṃ vā?

* When a niggahita (ṃ) is followed by a vowel, it is sometimes changed into " m ".
See note in Exercise 10 - A

Vocabulary: Pali-English

B

1. Who is she?
2. What is his name?
3. In which direction did he go?
4. Is he a relative of yours?
5. What is the name of that fruit?
6. From whom did you buy those books?
7. With whom shall we go to-day?
8. In whose garden are those boys and girls playing?
9. In which direction do you see the sun in the morning?
10. Of what use is that to him or to her?
11. To whom did he give those presents?

12. What is the use of your wealth, millionaire? You are not going to take all that with you to the other world. Therefore* eat well. Have no attachment to your wealth. Grief results thereby. ** Do merit with that wealth of yours. Erect hospitals for the sick schools for children, temples for monks and nuns. It is those good actions you take with you when you go to the other world.
13. Those who do good deeds are sure to be born in good states.
14. Let him say what he likes.
15. We did not write all those letters.
16. You should not tell others all that you see with your eyes.
17. We like to live in cities in which wise men live.

* Use " tasmā ".
** Use " tena ".

Vocabulary: English-Pali

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Lesson XIV

Participles

In Pāḷi there are six kinds of Participles — viz :

(i) **Present Active participles,**
(ii) **Present Passive Participles,**
(iii) **Past Indeclinable Participles,***
(iv) **Past Active Participles,**
(v) **Past Passive Participles,** and
(vi) Potential Participles

* These have been already dealt with in lesson VIII - B. See Table in lesson VI - B

i. The Present Active Participles are formed by adding " anta " and " māna " to the root; e.g:,

paca	+ anta	= pacanta;	
paca	+ māna	= pacamāna,	cooking.

ii. The Present Passive Participles are formed by adding the Passive suffix "ya " between the root and the suffix " māna ". If the ending of the root is " a " or " ā ", it is changed into " i " , e.g.,

paca	+ ya	+ māna	= pacīyamāna,	being cooked;
sū	+ ya	+ māna	= sūyamāna,	being heard.

Generally these suffixes are added to the forms the roots assume before the third person plural terminations of the present tense.

These participles are inflectional and agree with the noun or pronoun they qualify, in gender, number and case. They are also used when contemporaneity of action is to be indicated. The sense of the English words Ôas, since, while, whilst’ may be expressed by them.

Declension of pacanta in the masculine

	SINGULAR	PLURAL
Nom.	pacaṃ, pacanto	pacanto, pacantā
Voc.	pacaṃ, paca, pacā	pacanto, pacantā
Acc.	pacantaṃ	pacante
Instr.	pacatā, pacantena	pacantebhi, pacantehi
Abl.	pacatā, pacantamhā pacantasmā	pacantebhi, pacantehi
Dat., Gen	pacato, pacantassa	pacataṃ, pacantānaṃ
Loc.	pacati, pacante, pacantamhi, pacantasmiṃ	pacantesu

Feminine

The feminine is formed by adding the suffix " ī ", as
pacanta + ī = pacantī, and is declined like feminine nouns ending in " ī " (See lesson X.)

Neuter

	SINGULAR	PLURAL
Nom., Voc	pacaṃ,	pacantā, pacantāni
Acc.	pacantaṃ	pacante, pacantāni

The rest like the masculine.

The Present Participles ending in " māna " are declined like " nara ", " kaññā " and " phala "; as pacamāno (m.) pacamānā (f.) and pacamānaṃ (n.)

Illustrations :

gacchanto puriso,	going man, or the man who is going.
gacchantassa purisassa,	to the man who is going.
paccantī (or) pacamānā itthī,	the woman who is cooking.
so vadamāno gacchati,	he goes speaking.
patamānaṃ phalaṃ,	the falling fruit.
rakkhīyamānaṃ nagaraṃ,	the city that is being protected.
Ahaṃ magge gacchanto taṃ purisaṃ passiṃ,	I saw that man while I was going on the way.

(iv), (v) The Past Active and Passive participles are formed by adding the suffix " ta ", or " na " after " d " etc. to the root or stem. If the ending of the root is " a ", it is often changed into " i ".

Examples :-

ñā	+ ta	= ñāta,	known
su	+ ta	= suta,	heard
paca	+ ta	= pacita,	cooked
rakkha	+ ta	= rakkhita,	protected
chidi	+na	= chinna,	cut
bhidi	+ na	= bhinna,	broken

These are also inflectional and agree with the noun or pronoun they qualify in gender, number and case. They are frequently used to supply the place of verbs, sometimes in conjunction with the auxiliaries " asa " and " hu " to be.

Illustrations :

So gato,	he went or he is gone. (Here hoti is understood.)
éhito naro,	the man who stood.
éhitassa narassa,	to the man who stood or to the man standing.
éhitāya nāriyā,	to the woman who stood.
Buddhena desito dhammo,	the Doctrine preached by the Buddha.
Sissehi pucchitassa pañhassa,	to the question asked by the pupils.

(vi) The Potential Participles are formed by adding the suffix " tabba " to the root or stem with or without. If the ending of the root is " a ", it is often changed into " i ".

Examples :-

Dā	+ tabba	= dātabba,	should or must be given.
ñā	+ tabba	= ñātabba,	should be known.
paca	+ tabba	= pacitabba,	should be cooked.

These participles too agree with the noun or pronoun they qualify in gender, number and case. The agent is put in the Instrumental.

Illustrations :

Janako vanditabbo,	the father should be saluted.
Jananī rakkhitabbā,	the mother should be protected.
Cittaṃ rakkhitabbaṃ,	the mind should be guarded.
Tayā gantabbaṃ,	you should go.
Sāvakehi dhammo sotabbo,	the Doctrine should be heard by the disciples.

Examples :-

Root	present Act. Participle	Present Pass. Part.	Past Part.	Potential Part.
dā	denta	dīyamana	dinna	dātabba
disa*	desenta, desamāna	desīyamāna	desita	desetabba
	passanta, passamāna	passiyamāna	diṭṭha	passitabba
bhuja	bhuñjanta, bhuñjamāna	bhuñjīyamāna	bhutta	bhuñjitabba
gamu	gacchanta, gacchamāna	gacchīyamāna	gata	gantabba
gaha	gaṇhanta, gaṇhamāna	gayhamāna	gahita	gahetabba
kara	karonta, kurumāna	kayiramāna, karīyamāna	kata	kattabba, kātabba
pā	pibanta, pivanta pibamāna, pivamāna	pīyamāna	pīta	pātabba
su	suṇanta, suṇamāna	sūyamāna	suta	sotabba, suṇitabba

* disa, (i) to preach; (ii) to see. Desenta, preaching; Passanta, seeing

Words :

Atthi	v.	is, there is
Aviheṭhayanta	p.	part. a + vi + heṭha, not hurting
Bhūta	n.	being
Carati	v.	(cara) wanders
Khaggavisāṇakappa	m.	like a rhinoceros
Nidhāya	ind.	p. p. ni + dhā, having left aside
Pema	m.	attachment, love
Sahāya	m.	friend
Taṇhā	f.	craving
Upasaṅkamati	v.	(kamu with upa + saṃ) approaches

Exercise xiv

A

1. " Evaṃ me sutaṃ. "
2. Mayi gate* so āgato.
3. Kiṃ tena kataṃ?
4. So tassa vaṇṇaṃ bhaṇamāno maṃ upasaṃkami.
5. Ahaṃ magge gacchanto tasmiṃ rukkhe nisinnaṃ sakuṇaṃ passiṃ.
6. Bhikkhūhi lokassa dhammo desetabbo.
7. Puññaṃ kattabbaṃ, pāpaṃ na kātabbaṃ.
8. Ajja etena maggena mayā gantabbaṃ.
9. Sabbā itthiyo dhammaṃ sunantiyo etāya sālāya nisīdiṃsu.
10. Paṇḍitā yaṃ yaṃ desaṃ bhajanti tattha tatth'eva pūjitā honti.
11. Buddhena bujjhitāni saccāni mayā'pi bujjhitabbāni.
12. Paraṃ lokaṃ gacchante tayā kataṃ puññaṃ vā pāpaṃ vā tayā saddhiṃ gacchati.
13. éhito vā nisinno vā gacchanto vā sayanto (or sayāno) vā ahaṃ sabbesu sattesu mettaṃ karomi.
14. Vejjasālāya vasantānaṃ gilānānaṃ pure osadhaṃ dātabbaṃ, pacchā aparesaṃ dātabbaṃ.
15. Kiṃ nu kattabban'ti ajānantā te mama purato aṭṭhaṃsu.
16. " Pemato** jāyati soko - pemato jāyati bhayaṃ;
    Pemato vippamuttassa - n'atthi soko kuto bhayaṃ. "
17. " Taṇhāya jāyati soko - taṇhāya jāyati bhayaṃ;
    Taṇhāya vippamuttassa - n'atthi soko kuto bhayaṃ. "
18. Ekasmiṃ samaye aññataro devo rattiyaṃ Buddhaṃ upasaṅkamitvā saddhāya vanditvā bhūmiyaṃ aṭṭhāsi. éhito so devo Buddhaṃ ekaṃ pañhaṃ pucchi. Pucchantassa devassa Buddho evaṃ dhammaṃ desesi.
19. Te gaṅgāyaṃ nahāyante mayaṃ passimhā.
20. " Sabbesu bhūtesu nidhāya daṇḍaṃ
    Aviheṭhayaṃ aññataram'pi tesaṃ
    Na puttam'iccheyya kuto sahāyaṃ
    Eko care Khaggavisāṇakappo. "

* This is the Locative absolute.
** " To " is another suffix for forming the ablative.

Vocabulary: Pali-English

B

1. This wad done by you.
2. The branch was cut by him.
3. I saw a man going in the street.
4. She stood saluting the sage.
5. I came home when he had gone to school.
6. The monkeys ate the fallen fruits.
7. They saw her sitting in the hall.
8. You should not bathe in the river.
9. Let him do what should be done.
10. Thus should it be understood by you.
11. The books written by me should not be given to them.
12. My friends saw the jewel that was thrown into the fire.
13. I sat on the ground listening to the doctrine preached by the monks.
14. The virtuous should do much merit.
15. The people saw the sick persons drinking medicine given by the physician.

Vocabulary: English-Pali

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Lesson XV

A. Demonstrative Pronouns

Ima, this

SINGULAR

	m.	n.	f.
Nom.	ayaṃ	idaṃ, imaṃ	ayaṃ
Acc.	imaṃ	idaṃ, imaṃ	imaṃ
Instr.	iminā, anena		imāya
Abl.	imamhā, imasmā asmā		imāya
Dat., Gen.	imassa, assa		imissā, imāya, assā, assāya
Loc.	imamhi, imasmiṃ asmiṃ		imissaṃ, imāyaṃ, assaṃ

PLURAL

	m.	n.	f.
Nom., Acc	ime	ime, imāni	imā, imāyo
Instr., Abl	imebhi, imehi, ebhi, ehi		imābhi, imāhi
Dat., Gen.	imesaṃ, imesānaṃ, esaṃ, esānaṃ		imāsaṃ, imāsānaṃ
Loc.	imesu, esu		imāsu

Amu, this, that, such

SINGULAR

	m.	n.	f.
Nom.	asu, amuko	aduṃ	asu, amu
Acc.	amuṃ	aduṃ	amuṃ
Instr.	amunā		amuyā
Abl.	amumhā, amusmā		amuyā
Dat., Gen.	amuno, amussa,	amussā,	amuyā
Loc.	amumhi, amusmiṃ		amussaṃ, amuyaṃ,

PLURAL

	m.	n.	f.
Nom., Acc	amū	amuyo	amū, amūni
Instr., Abl	amūbhi, amūhi		
Dat., Gen.	amūsaṃ, amūsānaṃ		
Loc.	amūsu		

B. Adjectives

In Pāḷi **Adjectives** are inflectional and they agree with the substantives they qualify in gender number and case. Generally they are placed before the noun.

Adjectives ending in " a " are declined in the masculine feminine, and neuter like nara, phala, and kaññā respectively. Sometimes in the feminine they are declined like nārī.

Some adjectives may be formed by adding " vantu " to nouns ending in " a ", " ā " and " mantu " to nouns ending in " i " and " u ".

Examples : -

bala	+ vantu	= balavantu,	powerful
bandhu	+ mantu	= bandhumantu,	having relatives
dhiti	+ mantu	= dhitimantu,	courageous
guṇa	+ vantu	= guṇavantu,	virtuous

These adjectives are declined like " pacanta " with the exception of the Nominative singular;

e.g., :-

SING.	PLU.
bandhumā	bandhumanto, bandhumantā
dhitimā	dhitimanto, dhitimantā
guṇavā	guṇavanto, guṇavantā

words:

Antima,	adj,	last
Āsana,	n.	seat
Arahanta,	p.p.	araha (used as noun & adjective) exalted, worthy, sanctified
Bhagavantu,	adj.	blessed — (used as an epithet of the Buddha, the Blessed One.)
Dīgha,	adj.	long
Kaṇha,	adj.	black
Khuddaka,	adj.	small
Majjhima,	adj.	middle
Mahanta,	adj.	big
Namo,	indec.	honour, homage, praise, salutation
Nīca,	adj.	mean, low
Nīla,	adj.	blue
Paṭipadā,	f.	course, path, practice, conduct
Pīta,	adj.	yellow
Ratta,	adj.	red
Sammā-sambuddha,	m.	Fully Enlightened One
Seta,	adj.	white
Sīta,	adj.	cold, cool
Sukhita,	adj.	happy, healthy
Taruṇa,	adj.	young
Ucca,	adj.	high
Uṇha,	adj.	hot

Exercise xv

A

1. Kim'idaṃ?
2. Kassa imāni?
3. Iminā te kiṃ payojanaṃ?
4. Idaṃ mayhaṃ hotu.
5. Ko nāma ayaṃ puriso?
6. Ayaṃ me mātulānī hoti.
7. Idaṃ mayā kattabbaṃ.
8. Sabbaṃ idaṃ asukena kataṃ.
9. Ayaṃ sāmi caṇḍo na hoti.
10. Ayaṃ me antimā jāti.
11. Ayaṃ seto asso khippaṃ na dhāvati.
12. Guṇavantehi ime gilānā saṅgaṇhitabbā.
13. " Yathā idaṃ tathā etaṃ — yathā etaṃ tathā idaṃ. "
14. " Idaṃ vo ñātīnaṃ hotu — sukhitā hontu ñātayo! "
15. " Tvaṃ etasmiṃ pabbate vasa, ahaṃ imasmiṃ pabbate vasissāmi. "
16. " Namo tassa Bhagavato, arahato smmā-sambuddhassa. "
17. Asmiṃ loke ca paramhi ca guṇavantā sukhena vasanti.
18. Asukāya nāma visikhāya asukasmiṃ ghare ayaṃ taruṇo vejjo vasati.
19. Imehi pupphehi Buddhaṃ pūjetha.
20. Mayaṃ imasmiṃ ārāme mahantāni rukkhāni passāma.
21. Imassa gilānassa uṇhaṃ udakaṃ dātabbaṃ.
22. Janako ucce āsane nisīdi, putto nīce āsane nisīdi.
23. Imesu pupphesu setāni ca rattāni ca pītāni ca pupphāni gahetvā gacchāhi.
24. Imāni khuddakāni phalāni mayaṃ na kiṇāma.
25. Iminā dīghena maggena ete gamissanti.

Vocabulary: Pali-English

B

1. Who is this boy?
2. This is my book.
3. Who are these men?
4. He is living in this house.
5. This was done by me.
6. There is such a young doctor in this street.
7. Cold water should not be drunk by the sick.
8. He is the last boy in the school.
9. Did you see him sitting on this high seat?
10. Take these long sticks and throw into the fire.
11. May all these beings be happy!
12. I like to mount this white horse.
13. Bring those small books and give to these boys.
14. You should wash your face with this hot water.
15. These Exalted Ones understood the middle Path of the Buddha.
16. This Doctrine was preached by the Blessed One.
17. We shall go by this long way.
18. There are tall, big trees in this forest.
19. I shall take these white flowers; you may take those red flowers.
20. These are small ships.
21. Young men and women should always associate with the virtuous.
22. This city is protected by a powerful king.
23. The courageous do not run away through fear.
24. Little children are playing with these little dogs.
25. May the Blessed One preach the Doctrine to these monks and nuns!

Vocabulary: English-Pali

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Lesson XVI

Numerals

1. eka
2. dvi
3. ti
4. catu
5. pañca
6. cha
7. satta
8. aṭṭha
9. nava
10. dasa
11. ekādasa
12. dvādasa, bārasa
13. terasa, teḷasa
14. cuddasa, catuddasa
15. pañcadasa, paṇṇarasa
16. soḷasa, sorasa
17. sattadasa, sattārasa
18. aṭṭhadasa, aṭṭhārasa
19. ek'ūna-vāsati (lit. one less twenty)
20. vīsati, vīsaṃ
21. eka-vīsati
22. dve-vīsati, dvā-vīsati
23. te-vīsati
24. catu-vīsati
25. pañca-vīsati
26. chabbīsati
27. satta-vīsati

28. aṭṭha-vīsati
29. ek’ūna-tiṃsati
30. tiṃsati, tiṃsā
31. ekatiṃsati, ekatiṃsā
32. dvattiṃsati, dvattiṃsā
33. tettiṃsati, tettiṃsā
34. catuttiṃsati, catuttiṃsā
35. pañca-tiṃsati, pañca-tiṃsā
36. chattiṃsati, chattiṃsā
37. satta-tiṃsati, satta-tiṃsā
38. aṭṭha-tiṃsati, aṭṭha-tiṃsā
39. ek’ūna cattāḷīsati
40. cattāḷīsati, cattāḷīsaṃ, cattāḷīsā
49. ek’ūna paññāsa
50. paṇṇāsa, paññāsā
60. saṭṭhi
70. sattati
79. ek’ūnāsīti
80. asīti
90. navuti
99. ek’ūna-sataṃ
100. sataṃ
200. dvi sataṃ
1,000. sahassaṃ
10,000. dasa-sahassaṃ, nahutaṃ
100,000. sata-sahassaṃ, lakkhaṃ
10,000,000. koṭi
100,000,000. dasa-koṭi
1,000,000,000. sata-koṭi

" Eka ", " ti " and " catu " are declinable in the three genders. When " eka " is used in the sense of 'some, certain, incomparable', it is declinable in the three genders and in both numbers. Otherwise it is declined only in the singular.

Numerals from " dvi " to "aṭṭhārasa " are declined only in the plural. With the exception of " ti " and " catu " all the other numerals are common to all genders.

These numerals agree with the noun they qualify in number and case. Eka, ti, and catu agree in gender also. Generally they are placed before the noun.

Declension of " dvi "

Nom., Acc	dve, duve
Instr., Abl	dvībhi, dvīhi
Dat., Gen.	dvinnaṃ
Loc.	dvīsu

" ti "

	m.	n.	f.
Nom., Acc	tayo	tīni	tisso
Instr., Abl	tībhi, tīhi		
Dat., Gen.	tiṇṇaṃ	tiṇṇannaṃ	tissannaṃ
Loc.	tīsu		

" catu "

	m.	n.	f.
Nom., Acc	cattāro, caturo	cattāri	catasso
Instr., Abl	catūbhi, catūhi		
Dat., Gen.	catunnaṃ		catussannaṃ
Loc.	catusu, catūsu		

" pañca "

Nom., Acc	pañca
Instr., Abl	pañcabhi, pañcahi
Dat., Gen.	pañcannaṃ
Loc.	pañcasu

Numerals from " ek'ūnavīsati " to " aṭṭha-navuti " and " koṭi "are treated as feminines and are declined only in the singular like feminine " i " (see bhūmi). Tiṃsā , cattāḷīsā, and paññāsā are declined like feminine " ā " (see kaññā).

Numerals from " ek'ūnasata " to " lakkha " are declined only in the singular like the neuter " a " (see phala). When, however, numerals from " vīsati " and upwards are used collectively they take the plural; e.g.,

dve vīsatiyo,	two twenties
tīṇi satāni,	three hundreds

Ordinals

1. paṭhama (first)
2. Dutiya (second)
3. Tatiya (third)
4. Catuttha (fourth)
5. Pañcama (fifth)
6. Chaṭṭha (sixth)

The rest are formed by suffixing " ma ", as sattama (seventh), aṭṭhama (eighth), etc.

The ordinals also agree with the noun they qualify in gender, number and case. In the masculine and neuter they are declined like " nara " and " phala " respectively. In the feminine " paṭhama ", " dutiya ", and " tatiya " are declined like " kaññā ". The ordinals from " catuttha " to " dasama " assume the feminine suffix " ī " and are declined like " nārī "; e.g., catuttha + ī = catutthī, sattama + i = sattamī, etc.

The feminines of other ordinals are formed by adding " ī " directly to the numerals, as ekādasa + " ī " = ekādasī.

Words:

Divasa	m., n.	day
Ito	indec.	hence, ago, from now, from here
Māsa	m., n.	month
Pana	indec.	but, however, further (sometimes used without a meaning)
Pariccheda	m.	limit, extent, chapter
Saraṇa	n.	refuge
Sīla n.		morality, precept, virtue
Vassa	m., n.	year, rain

Exercise xvi

A

1. Cattār'imāni, bhikkhave, saccāni.
2. " Ekaṃ nāma kiṃ? "
3. Tīsu lokesu sattā uppajjanti.
4. Ekasmiṃ hatthe pañca aṇguliyo honti.
5. Ito sattame divase ahaṃ gamissāmi.
6. Mayaṃ tīṇi vassāni imasmiṃ gāme vasimhā.
7. Ayaṃ pana imasmiṃ potthake soḷasamo paricchedo hoti.
8. " Buddhaṃ saraṇaṃ gacchāmi. Dutiyam'pi Buddhaṃ saraṇaṃ gacchāmi. Tatiyam'pi Buddhaṃ saraṇaṃ gacchāmi' "
9. So tassa tiṇṇaṃ puttānaṃ cattāri cattāri katvā dvādasa phalāni adāsi.
10. Etasmiṃ ghare catasso itthiyo vasanti.
11. Yo paṭhamaṃ āgaccheyya so paṇṇākāraṃ labheyya.
12. Imasmiṃ ghare ayaṃ tatiyā bhūmi.
13. Antimena paricchedena gahapatīhi pañca sīlāni rakkhitabbāni.
14. Guṇavanto sadā pañca sīlāni ca aṭṭhamiyaṃ cātuddasiyaṃ pañcadasiyaṃ ca aṭṭha sīlāni rakkhanti.
15. Bhikkhū pan'eva dvisata sttavīsati sikkhāpadāni rakkhanti.

16. Tassa seṭṭhino catupaṇṇāsakoṭi dhanaṃ atthi.
17. Ekasmiṃ māse tiṃsa divasā honti. Ekasmṃ vasse pana tisata pañcasaṭṭhi divasā honti.
18. Imāya pāṭhasālāya pañcasatāni sissā uggaṇhanti.

Vocabulary: Pali-English

B

1. I gave him four books.
2. He lived three days in our house.
3. We have two eyes, but only one mouth.
4. There are thirty days in one month, and twelve months in one year.
5. They are now studying the twelfth chapter of the book.
6. Which of these two presents would you take?
7. The child bought three mangoes, ate one and took two home.
8. He will come on the 28th day of this month.
9. They took the Three Refuges and the five precepts to-day.
10. There were two hundred patients in the hospital yesterday.
11. Seven days hence my father will come to see me.
12. Some householders observe the ten precepts on the fifteenth day.
13. If you do evil, you will be born in the four evil states.
14. If you do good, you will be born in the seven states of happiness.
15. He gave five hundred and received thousand.
16. She brought three presents for her three little sisters.
17. My age is eighteen years.
18. In his 29th year he left home, and endeavouring for six years he understood the Four Truths and became a fully Enlightened One in his thirty-fifth year. After becoming a Buddha He preached the Doctrine for forty-five years.

Vocabulary: English-Pali

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Lesson XVII

A. Some Irregular Nouns ending in " a "

Atta*, m. soul, self

	SINGULAR	PLURAL
Nom.	attā	attāno
Voc.	atta, attā	attāno
Acc.	attānaṃ, attaṃ	attāno
Instr.	attena, attanā	attanebhi, attanehi
Abl.	attanā, attamhā, attasmā	attanebhi, attanehi
Dat., Gen.	attano	attānaṃ
Loc.	attani	attanesu

* This noun is sometimes used in the sense of a reflexive pronoun.

Rāja, m. king

	SINGULAR	PLURAL
Nom.	rājā	rājāno
Voc.	rāja, rājā	rājāno
Acc.	rājānaṃ, rājaṃ	rājāno
Instr.	raññā, rājena	rājūbhi, rājūhi rājebhi, rājehi
Abl.	raññā, rājamhā, rājasmā	rājūbhi, rājūhi rājebhi, rājehi
Dat., Gen.	rañño, rājino	raññaṃ, rājūnaṃ, rājānaṃ
Loc.	raññe, rājini rājamhi, rājasmiṃ	rājusu, rājūsu, rājesu

B. Conjugations

In Pāḷi there are seven conjugations. They differ according to their respective conjugational signs (Vikaraṇa) which are added on to the roots before the terminations.

There is no definite rule to indicate to which class of conjugation the roots belong.

The conjugations are as follows :-

Class	Conj. sign	Pres. 3rd
1st paca -to cook	a	pac + a + ti = pacati
		bhū + a + ti = bhav + a + ti = bhavati
2nd rudhi -to hinder	ṃ......a	

(In this conjugation too the conjugational sign is " a ", but " ṃ " is argumented before the final consonant of the root and is afterwards changed into the nasal of the group-consonant that follows.

This rule applies only to the active voice.)

		ru-ṃ-dh + a + ti = rundhati
bhuja — to eat		bhu-ñ-ja + a + ti = bhuñjati
3rd divu — to shine	ya	div + ya + ti = divyati
		= dibyati = dibbati
hā — to abandon		hā + ya + ti = hāyati
4th su — to hear	ṇu, ṇā, uṇā	su + ṇā + ti = suṇāti
		also — su + ṇu + ti = suṇoti
pa + apa -to arrive		pa + apa + uṇā + ti = pāpuṇāti
5th ji — to conquer	nā*	ji + nā + ti =jināti

6th tanu — to spread	o, yira	tanu + o + ti = tanoti kara + o + ti = karoti + yira + ti = kayirati
7th cura — to steal	e, aya	cura + e + ti = coreti cura + aya + ti = corayati

* In the conjugation of the root ki, to buy, which belongs to this class nā is changed into ṇā; e.g. ki + ṇā + ti = kiṇāti.

The initial vowel in this class, not followed by a double consonant, undergoes vuddhi substitute, i.e., a, i and u become ā, e, o respectively.

Words:

Amacca	m.	minister
Attha	m.	matter, good, welfare, meaning
Hi	indec.	indeed
Nātha	m.	lord, refuge
Pāsāda	m.	palace
Raṭṭha	n.	country, kingdom, realm
Saṇkiḷissati	(kilisa with saṃ) is defiled	
Siyā	3rd pers. singular subjunctive of asa, to be	
Ti	indec.	thus. This particle is used in quoting the words of others, at the end of sentences, etc.
Vihaññati	(hana with vi) perishes	
Visujjhati	(sudha with vi) is purified	

Exercise xvii

A

1. " Ayaṃ me attano attho. "
2. " Na me so attā. "
3. " Bhagavato etaṃ* atthaṃ āroceyyāma. "
4. " Dhammaṃ cara rāja!. "
5. " Attā hi attano nātho - Ko hi nātho paro siyā. "
6. " Attānaṃ rakkhanto paraṃ rakkhati. Paraṃ rakkhanto attānaṃ rakkhati. "
7. Atīte pana amhākaṃ raṭṭhe guṇavā rājā ahosi.
8. Raññā likhitaṃ* idaṃ lekhanaṃ amaccā passantu!
9. Pāpakehi amaccehi rañño ko attho?
10. Amhākaṃ rājānaṃ passituṃ puratthimāya disāya dve rājāno āgatā.
11. Rājā attano mahesiyā saddhiṃ pāsāde vasati.
12. Catūhi disāhi cattāro rājāno āgantvā Bhagavantaṃ vanditvā etam'atthaṃ pucchiṃsu.
13. " Puttā m'atthi dhanaṃ m'atthi — Iti bālo vihaññati
    Attā hi attano n'atthi — Kuto puttā kuto dhanaṃ. "
14. " Attanā'va kataṃ pāpaṃ — attanā saṇkilissati
    Attanā akataṃ pāpaṃ — attanā'va visujjhati. "

* ṃ is changed into m.

Vocabulary: Pali-English

B

1. I am my own master.
2. He advised himself.
3. These presents were sent by the king.
4. Good or evil is done by oneself.
5. The ministers taking their own sons went to the palace to see the king.
6. It is not good for kings to get angry with the people.
7. Virtuous kings are always respected by all.
8. He does not know his own good.
9. Righteous kings do not wish to associate with wicked kings.
10. By wisdom is one purified.
11. Ministers obtain wealth by means of kings.
12. He for his own good associates with kings and ministers.
13. Some kings perish on account of their greediness towards the countries of others.
14. The ministers told that matter to the king.
15. He does not shine like a king.

Vocabulary: English-Pali

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Lesson XVIII

A. Declension of Satthu, m. Teacher

	SINGULAR	PLURAL
Nom.	satthā	satthāro
Voc.	sattha, satthā	satthāro
Acc.	satthāraṃ	satthāro, satthāre
Instr., Abl.	satthārā	satthārebhi, satthārehi
Dat., Gen.	satthu, satthuno satthussa	satthārānaṃ, satthānaṃ
Loc.	satthari	satthāresu, satthusu

bhattu,	husband
dātu,	giver
jetu,	conqueror
kattu,	doer
nattu,	nephew
ñātu,	knower
netu,	leader
sotu,	hearer
vattu,	talker

etc. are declined like " satthu ".

Pitu, m. father

	SINGULAR	PLURAL
Nom.	pitā	pitaro
Voc.	pita, pitā	pitaro
Acc.	pitaraṃ	pitaro, pitare
Instr., Abl	pitarā, pitunā	pitūbhi, pitūhi pitarebhi, pitarehi
Dat., Gen	pitu, pituno pitussa	pitarānaṃ, pitūnaṃ pitunnaṃ, pitānaṃ
Loc.	pitari	pitaresu, pitusu

bhātu, brother is declined like " pitu ".
mātu, mother is also declined like " pitu " with the exception of the following:

SINGULAR	Inst., Abl. mātarā, mātuyā
	Dat., Gen. mātu, mātuyā

Dhītu, duhitu — daughter, are declined like " mātu ".

B. Causal Forms (Kārita)

Causals are formed by adding " e ", " aya " to roots ending in " u " and " ū ", " āpe ", " āpaya " to roots ending in " ā " and all the four or two to the other roots. The terminations are added afterwards. All tenses, moods and participles have their own causal forms. The initial vowel, not followed by a double consonant, often undergoes vuddhi substitute. Sometimes the vuddhi substitutes " e " and " o " are changed into " aya " and " ava " respectively.

Examples:-

paca	+ e	+ ti	= pāceti	— causes to cook
paca	+ aya	+ ti	= pācayati	
paca	+ āpe	+ ti	= pācāpeti	
paca	+ āpaya	+ ti	= pācāpayati	

pācesi, pācayī, pācāpesi, pācāpayī, he caused to cook
pācessati, pācayissati, pācāpessati, pācāpayissati, he will cause to cook

dā	+ āpe		= dāpeti	— causes to give
dā	+ āpaya		= dāpayati	— causes to give
chidi	+ e	+ ti	= chindeti	— causes to cut
chidi	+ āpe	+ ti	= chindāpeti	— causes to cut
ni	+ āpe	+ ti	= nayāpeti	— causes to lead
gamu	+ e	+ ti	= gameti	— causes to go
su	+ e	+ ti	= sāveti	— causes to hear
bhū	+ e	+ ti	= bhāveti	— develops — lit. causes to become

Intransitive verbs become transitive, and ordinary transitive verbs take two objects when they assume causal forms.

Examples :-

Rukkho patati.	The tree falls.
So rukkhaṃ pāteti.	He makes the tree fall.
Dāso odanaṃ pacati.	The servant is cooking rice.
So dāsaṃ odanaṃ pāceti.	He makes the servant cook rice.

Sometimes the agent of the causal verb or, in other words the indirect object is put in the Instrumental case e.g.,

So dāsena odanaṃ pāceti.

In some cases the causal forms modify the original meaning of the verb; e.g.,

vaca — to speak, vāceti — reads
bhū — to be, bhāveti — develops, cultivates

Exercise xviii

A

1. " Nam’atthu* satthuno ".
2. " Tayā sutaṃ dhammaṃ amhe’pi sāvehi ".
3. Satthā sāvake dhammaṃ desāpeti (or sāvakehi).
4. Pitā puttaṃ gāmaṃ gameti.
5. Mātā attano dhītaraṃ nahāpetvā pāṭhasālaṃ pesesi.
6. Bhattā attano bhariyāya atithayo saṅgaṇhāpesi.
7. Dhītaro, dāsehi dārūni āharāpetvā aggiṃ dāpetha.
8. Dhītūhi mātaro ca pitaro ca rakkhitabbā, mātūhi ca pitūhi ca dhītaro rakkhitabbā.
9. Mātā dhītare satthāraṃ vandāpeti.
10. Ahaṃ mātuyā ca pitarā ca saddhiṃ ārāmaṃ gantvā te dhammaṃ sāvessāmi.
11. Mātula, mayaṃ pana tava nattāro homa. Tasmā no sādhukaṃ uggaṇhāpehi.
12. Satthā sotāre saccāni bodhento gāmā gāmaṃ nagarā nagaraṃ vicarati.
13. Tesaṃ raṭṭhe dhitimante netāre na passāma.
14. Mātari ca pitari ca ādarena mayhaṃ bhattā attano dhanena mahantaṃ gharaṃ kārāpetvā te tattha vasāpesi.

* Namo + atthu = nam’atthu
atthu — Benedictive mood 3rd person singular of asa — to be.

Vocabulary: Pali-English

B

1. Talkers are not always doers.
2. The leaders are not always conquerors.
3. My father taught my brother well and made him a leader of the country.
4. I made my mother give alms to the disciples of the Teacher.
5. My nephew is reading the letter sent by his father.
6. Virtuous daughters cause their husbands to treat their mothers and fathers well.
7. Daily my father and mother cultivate good-will towards all beings and advise us also to do likewise.
8. Of my two brothers one is a talker and the other is a doer.
9. I do not cause my servants to give food to my husband.
10. Let the Teacher cause the monks to preach the Doctrine. There will be knowers. They will understand the Truth and make others realise their Deliverance.
11. Our father made our brothers cut the trees in the garden.
12. The conquerors caused the people to erect a large hall in the kingdom.
13. Daughters, you should not do evil, nor cause others to do evil.
14. The monks should neither dig the ground nor cause others to dig the ground.

Vocabulary: English-Pali

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Lesson XIX

A. Declension of " go "

go, m. bull

	SINGULAR	PLURAL
Nom. Voc.	go	gāvo, gavo
Acc.	gāvuṃ, gavaṃ, gāvaṃ	gāvo, gavo
Instr.	gāvena, gavena	gobhi, gohi
Abl.	gāvā, gavā, gāvamhā, gavamhā, gāvasmā, gavasmā	gobhi, gohi
Dat., Gen.	gāvassa, gavassa	gavaṃ, gunnaṃ, gonaṃ
Loc.	gāve, gave, gāvamhi, gavamhi, gāvasmiṃ, gavasmiṃ	gosu

mana, n. mind

	SINGULAR	PLURAL
Nom.	manaṃ	manā, manāni
Voc.	mana, manā	manāni
Acc.	manaṃ	mane, manāni
Instr.	mansā, manena	manebhi, manehi
Abl.	manasā, manā, manamhā, manasmā	manebhi, manehi
Dat., Gen.	manaso, manassa	manānaṃ
Loc.	manasi, mane, manamhi, manasmiṃ	manesu

The following nouns are declined like " mana ":

aha,	day
aya,	iron
ceta,	mind
chanda,	wish, consent, metre
oja,	essence
pāya,	water, milk
raja,	dust
sara,	lake
sira,	head
tama,	darkness
tapa,	asceticism, control
teja,	majesty
ura,	shoulder
vaca,	word
vaya,	age
yasa,	glory

B. Perfect Tense (Hīyattanī)

Terminations

	SINGULAR	PLURAL
3rd	ā	ū
2nd	o	ttha
1st	a	mhā

paca

	SINGULAR	PLURAL
3rd	apacā	apacū
2nd	apaco	apacattha
1st	apaca, apacaṃ	apacamhā

In this tense, as in the first past tense (ajjatanī), " a " is prefixed to the root. Sometimes an additional " ṃ " is found in the 1st person.

As a rule the Ajjatanī is more commonly used than the Hīyattanī to express the past. It will be safer for the students to adopt the former.*

* See lesson VII

Exercise xix

A

1. " Etad* avoca satthā. "
2. " Bhagavā etam'āha. "
3. " Idam'avoca Bhagavā ".
4. " Ācariyā evam'āha."
5. " Atthaṃ hi nātho saraṇaṃ avoca. "
6. " Satthā taṃ itthiṃ āha -'etissā tava puttaṃ dehī'ti. "
7. Eko go tamasi khettaṃ agamā.
8. Vayasā ahaṃ pañca vīsati vassāni.
9. " Manasā saṃvaro sādhu. "
10. " Taṃ sādhukaṃ suṇāhi, manasi karohi. "
11. Amhākaṃ sattuno pāde mayaṃ sirasā avandamhā.
12. Tava vacasā vā manasā vā mā kiñ ci pāpakaṃ kammaṃ karohi.
13. Ayaṃ nāvā ayasā katā.
14. Satta ahāni mayaṃ kiñci'pi āhāraṃ na abhuñjamhā.
15. Mayhaṃ bhātā gonaṃ tiṇaṃ adā

* Etaṃ + avoca = Etad avoca.

Vocabulary: Pali-English

B

1. There is no dust in this street.
2. The consent of the sick monks should be taken.
3. Fathers carry their sons on their shoulders.
4. My father is 45 years of age.
5. The World was in darkness for four, days.
6. We should purify our own mind.
7. A fruit from the tree fell on my head.
8. The farmers caused their sons to give grass to the cattle and went to the city.
9. People reverence him on account of his asceticism.
10. In glory may you shine like the moon.
11. The king by his majesty conquered all the people.
12. They have no anger in their minds.
13. The cattle do not, drink the water of this lake.
14. There is no essence in this milk.

Vocabulary: English-Pali

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Lesson XX

Compounds (samāsa)

A Samāsa is a compound which is composed of two or more simple words.

As a rule only the final member of the compound takes the case terminations. The preceding members, with a few exceptions, drop their case endings and assume their bases.

The component parts of the compound are combined, wherever necessary, according to the rules of Sandhi.

In Pali there are five classes of compounds, viz:-

1. **Adjectival Compounds** (Kammadhāraya),
2. **Case Compounds** (Tappurissa),
3. **Copulative Compounds** (Dvanda),
4. **Attributive Compounds** (Bahubbīhi) and
5. **Adverbial Compounds** (Avyayībhāva).

1. An **Adjectival Compound** (Kammadhāraya) is that which is formed by combining a substantive with an adjective, or a noun in apposition, or an indeclinable used in an adjectival sense, as its prior member.

In some instances the qualifying adjective follows the noun.

Examples : -

Taruṇo-puriso	taruṇapuriso	(m)	young man
Taruṇī-kaññā	taruṇakaññā	(f)	young maiden
Taruṇaṃ-phalaṃ	taruṇaphalaṃ	(n)	young fruit
Sumedho-paṇḍito	sumedhapaṇḍito		Sumedha the wise or wise Sumedha
Mukham'eva cando	mukhacando		moon-face
Sīlam'eva dhanaṃ	sīladhanaṃ		wealth of virtue
Su-jano	sujano		good man
Na-kusalaṃ	akusalaṃ		immoral or non-moral
Na-asso	anasso		non-horse (mule)
Na-manusso	amanuusso		non-man (a spirit)

"Na" followed by a consonant is changed into "a", and into "an" when followed by a vowel.

Those Adjectival Compounds that have a numeral as their first member are in Pāḷi known as Digu Samāsa (**Numerical Compounds**).

They generally take the neuter singular when they imply an aggregate.

Examples : -

Dve-aṅguliyo	dvaṅgulaṃ	two-finger
Tayo-lokā	tilokaṃ	three-fold world
Catasso-disā	catuddisaṃ	four-fold direction
Cattāri-saccāni	catusaccaṃ	four-fold truth
Satta-ahāni	sattāhaṃ	week

They do not take the neuter singular when they do not imply an aggregate.

Examples :-

Eko-putto	ekaputto	one son
Tayo-bhavā	tibhavā	three existences
Cattasso-disā	catuddisā	four directions

2. A **Case Compound*** (Tappurisa) is that which is formed by combining a substantive with another substantive belonging to anyone of the oblique cases, by dropping its case endings.

In some exceptional cases the preceding members retain their case endings.

These compounds take the gender of the final member and are declined accordingly.

With the exception of the Nominative and Vocative cases all the other oblique cases go to form these compounds.

* According to Saṃskrit grammarians this class of compounds is known as Determinative Compound.

Examples :-

1. Dutiyā-Acc.	gāmaṃ-gato	= gāmagato,	he who has gone to the village.
	sivaṃ-karo	= sivaṃkaro,*	blessings-bestower.
2. Tatiyā-Abl. of Agent.	Buddhena-desito	= Buddhadesito,	preached by the Buddha.
3. Karaṇa-Instr.	Asinā-kalaho	= asikalaho,	sword-fight.
4. Catutthī-Dat.	Lokassa-hito	= lokahito,	beneficial to the world.
5. Pañcamī-Abl.	Corasmā-bhayaṃ	= corabhayaṃ	fear from thief.
6. Chaṭṭhī- Gen.	Buddhassa-dhammo	= Buddhadhammo,	Buddha's Doctrine.
7. Sattamī-Loc.	Vane-vāso	= vanavāso,	residence in the forest.
	Ante-vāsiko	= antevāsiko,*	pupil (lit. he who lives near).

* The case endings are retained in these instances.

3. A **Copulative Compound** (Dvanda) is that which is formed by combining two or more substantives which, if not compounded, would be connected by the particle "ca".

(a) These compounds generally take the plural and the gender of the final member when the component members are viewed separately.

(b) If they collectively imply an aggregate, they take the neuter singular.

Examples :-

a. Cando ca suriyo ca	= candasuriyā,*	moon and sun.
narā ca nāriyo ca	= naranāriyo,	men and women.
b. Nāmañ ca rūpañca	= nāmarūpaṃ,	mind and matter.
Sukhañ ca dukkhañ ca	= sukhadukkhaṃ,	happiness and pain.
Hatthi ca gavo ca assā ca	= hatthigavāssaṃ,	elephants, cattle, and horses.

*. Words with fewer syllables are often placed first.

4. An **Attributive Compound*** (Bahubbīhi) is that in which the component members collectively denote something else than what is originally expressed by them.

These compounds assume the gender of the implied object and are declined accordingly.

* Words with fewer syllables are often placed first.

Examples :-

Pīta means yellow. ambara, garment; but pītambaro means he who has a yellow garment,

Āgata, come; samaṇa, ascetics; āgatasamaṇo, the place to which ascetics have come, i.e., a monastery.

Diṭṭho, seen; dhammo, Truth; diṭṭhadhammo, by whom the Truth has been seen, i.e., a Saint.

Ni, free from; taṇhā craving; nittaṇho, he who is free from craving, i.e., an Arahant.

5. An **Adverbial Compound** (Avyayībhāva) is that which has as its first member a prefix (upasagga) or an indeclinable (nipāta), not used in an adjectival sense, * but used in determining the sense of the final member.

The Adverbial Compounds generally take the neuter gender and are indeclinable. They are treated like the nominative singular of neuter substantives.

If the final member of these compounds ends in " a " of " ā ", the neuter termination " ṃ " is affixed; otherwise the final vowel is retained except in cases of long vowels which are shortened.

* See Adjectival Compounds.

Examples :-

Prefixes :-

Anu-pubba	= anupubbaṃ,	in due course, in regular succession.
Adhi-itthī	= adhitthi,	in a woman or relating to a woman.
Upa-gaṅgā	= upagaṅgaṃ,	near a river (riverside place).
Upa-naggra	= upanagaraṃ,	near a city, i.e., a suburb.

Indeclinables :-

Yathā-bala	= ythābalaṃ,	according to strength.
Yathā-kama	= yathākkamaṃ,	according to order.
Yathā-vuddha	= yathāvuddhaṃ,	according to seniority.
Yathā-satti	= yathāsatti,	according to one's ability.
Yāva-attha	= yāvadatthaṃ,	as one wishes, as much as required.
Yāva-jīva	= yāvajīvaṃ,	till life lasts.
Pacchā-bhatta	= pacchābhattaṃ,	after meal, i.e., after-noon.

Mixed Compounds

When a compound is further compounded with another single word or compound it is treated as a mixed compound.

Examples :-

Setaṃ-vatthaṃ	= setavatthaṃ,	white cloth-adj. comp.
Pituno-setavatthaṃ	= pitusetavatthaṃ,	father's white cloth-case comp.
Puttā ca dhītaro ca	= puttadhītaro,	sons and daughters-copulative comp.
Mahantani gharāni	= mahāgharāni,	big houses-adj. comp.
Puttadhītarānaṃ mahāgharāni	= puttadhītumahāgharāni,	the big houses of sons and daughters-case comp.

Exercise xx

A

1. " Sabbadānaṃ dhammadānaṃ jināti. "
2. " Ahaṃ te saddhiṃ puttadhītāhi dāsī bhavissāmi. "
3. " Tisaraṇena saddhiṃ pañcasīlaṃ detha me bhante. "
4. " Iti'pi so Bhagavā arahaṃ, sammā-sambuddho,.....satthā devamanussānaṃ....."
5. " Mātāpitā disā pubbā, ācariyā dakkhiṇā disā. "
6. Paralokaṃ gacchantaṃ puttadhītaro vā bhātaro vā hatthigavāssaṃ vā na anugacchanti (follow).
7. Eho taruṇavejjo vejjakammaṃ karonto gāmanagaresu vicarati.
8. Dārakadārikāyo tesaṃ mātāpitunnaṃ ovāde ṭhatvā kiñci'pi pāpakammaṃ na karonti.
9. Sītodakaṃ vā uṇhodakaṃ vā āhara.
10. Amhākaṃ Buddho pana pubbe Sumedhapaṇḍito nāma ahosi.
11. Sattasu dhanesu saddhādhanaṃ pana paṭhamaṃ; sīladhanaṃ dutiyaṃ, paññādhanaṃ sattamaṃ.
12. Dvipadesu vā catuppadesu vā sadā mettacittena vasitabbaṃ.
13. Ahaṃ khīṇāsave vā na diṭṭhapubbo, satthudhammaṃ vā na sutapubbo.
14. Itthipurisā sukhadukkhaṃ bhuñjamānā tibhave vicaranti.
15. Amaccaputtā rājabhayena mahāpāsādato nikkhamiṃsu.
16. Mayhaṃ antevāsikesu dve brahmacārino saddhācetasā Buddhadesitaṃ dhammaṃ sutvā samaṇadhammaṃ katvā diṭṭhadhammā ahesuṃ.

Vocabulary: Pali-English

B

1. The boys and girls are studying diligently.
2. The monks and nuns heard the Teacher’s Doctrine and gained their Deliverance.
3. Sons and daughters should respect their parents.
4. Little children wash their hands and feet with hot water.
5. O young men! You should not associate with evil friends.
6. Sun and Moon shine in the sky
7. My brother’s son is a pupil teacher in a village-school.
8. Great beings are born amongst men for the good of the world.
9. In this vessel is well-water and in that is sea-water.
10. The lion is the king of quadrupeds.
11. His pupils gave the three Refuges and the eight precepts to the male and female devotees.
12. These chairs and beds were washed by the servants and maid-servants to-day.
13. May I understand the four-fold Truth Preached by the Buddha and be a Desireless One!
14. There is no fear of death to the Saints.
15. Never before have I seen white elephants or blue horses.
16. By this gift of Truth may I be an all-knowing Buddha!

Vocabulary: English-Pali

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Lesson XXI

Indeclinables (Avyaya)

An Avyaya is that whose form remains the same in all genders, numbers, and cases, without undergoing any change.

There are two kinds of Avyayas, viz :-Upasagga and Nipāta.

An Upasagga (prefix) is an indeclinable word which possesses an independent meaning and which, when prefixed to substantives and verbs, usually modifies their original sense.

These Upasaggas correspond to prefixes in Latin and sometimes to prepositions in English.

A Nipāta is an indeclinable word which may stand either before or after another word.

These Nipātas comprise particles, adverbs, conjunctions and interjections in English.

Prefixes

There are twenty Upasaggas or prefixes in Pāḷi.

1. " Ā " — up to, until, as far as, around, reversing to;

Āpabbata,	as far as the rock;
Āgacchati,	comes, gacchati, goes;
Āharati,	brings, harati, carries.

2. " Abhi " — to, unto, forward, towards, high, great, special, over;

Abhigacchati,	goes near to, goes forward;
Abhikkhamati,	goes forward;
Abhidhamma,	higher Doctrine;
Abhiññā,	higher knowledge, special knowledge;
Abhijānāti,	perceives, jānati, knows;
Abhibhavati,	overcomes, bhavati, is;
Abhimukha,	facing towards;
Abhimaṅgala,	special or high festival.

3. " Adhi " — in, upon, above, over, great, excessive;

Adhivasati,	dwells in;
Adhisessati,	will lie upon;
Adhitiṭṭhati,	stands on, stands above;
Adhibhū,	lord, master, bhū, to be;
Adhibhūta,	overcome, mastered;
Adhisīla,	higher morality;
Adhisīta,	very cold;
Adhigacchati,	enters upon, attains, acquires.

4. " Anu " — after, like, behind, along, under, sub, according to;

Anugacchati,	goes after, follows;
Anunāyaka,	sub-chief;
Anurājā,	following king, successor;
Anulomato,	in accordance with.

5. " Apa " — away, from, away from;

Apa sālāya,	from the hall;
Apagacchati,	goes away;
Apavāda,	blame, abuse, vāda, speech.

6. " Api " — sometimes contracted to " pi ", over, near to;

Apidhāna, pidhāna, pidahana, lid, cover.

7. " Ati " — very, over, beyond, excessive;

Atisundara,	very beautiful;
Atikkamati,	goes beyond, transgresses;
Atigacchati,	overcomes.

8. " Ava "— often contracted to " o ", down, away, off, around;

Avakkamati, okkamati,	steps down, descends;
Avaharati,	takes away, removes;
Avajānāti,	despises, jānāti, knows;
Avamaññati,	looks down upon;
Avabodha,	full knowledge;
Avacarati,	goes through, traverses.

9. " Du " — bad, difficult;

Duggati,	evil state;
Duddama,	difficult to tame;
Duranubodha,	difficult of comprehension.

10. " Ni " — away, in, into, down, free from, down wards, without, great;

Niggacchati,	goes away;
Nikkhamati,	goes away, departs;
Nidahati,	lays aside;
Nirāhāra,	without food;
Nicaya,	great collection, accumulation;
Nigama,	market town;
Nikhaṇati,	digs into, bury;
Nivattati,	ceases, turns back.

11. " Nī " — away, without, outwards, out of;

Nīharati,	takes away, draws out;
Nīroga,	healthy, without disease;
Nīrasa,	sapless, tasteless.

12. " Pa " — forward, forth, in, chief;

Pabala	very strong;
Payāti,	goes forth;
Pakkhipati,	throws in, puts in;
Pakkamati,	sets out, goes away.

13. " Parā " — away, aside, back, opposed to;

Parābhava,	decline, ruin (lit. away from being);
Parājaya	defeat (lit. away from, or opposed to, victory);
Parakkamati,	puts forth one’s strength, strives.

14. " Pari " — around, about, complete;

Paridahati,	puts on;
Paridhāvati,	runs about;
Parikkhipati,	throws around, surround;
Parisuddha,	complete purity.

15. " Pati " (frequently changed into " paṭi ") — again, against, towards, back;

Paṭikkamati,	steps backwards retreats;
Paṭideti,	gives in return;
Paṭivadati,	answers (lit. speaks in return);
Paṭilomaṃ,	backwards;
Paṭisotaṃ,	against the stream;
Patirūpaṃ,	counterfeit, suitable;
Patirāja,	hostile king;
Patilekhana,	letter in reply.

16. " Saṃ " — with, together, self;

Sambuddha,	self enlightened;
Samāgacchati,	comes together, assembles;
Sameti,	meets together;
Saṃharati,	collects, folds up;
Saṅkhipati,	condenses, (lit. throws together);
Saṅgaha,	collection;
Sammukha,	face to face with.

17. " Su " — good, well, thoroughly, excellent;

Sugati,	happy state;
Sujana,	good man;
Sudesita,	well-preached;
Subhāvita,	thoroughly practised;
Sudubbala,	very weak;
Sukara,	easy to do.

18. " U " — up, above, away;

Uggacchati,	rises;
Ukkhipati,	throws upwards;
Ucchindati,	cuts off;
Uttarati,	comes up, ascends;
Udaya,	rise, beginning.

19. " Upa " — near, towards, next, by the side of, sub, below, less, strong;

Upagacchati,	goes near;
Upasākhā,	minor branch;
Upadhāvati,	runs up to;
Uparājā,	viceroy;
Upakaṇṇa,	into the ear;
Upakaḍḍhati,	drags down;
Upādāna,	attachment, clinging (lit. strong or firm hold).

20. " Vi " — apart, separate, not, free from, special, around, clear, different, opposed to;

Vimala,	stainless;
Vibhava,	power or free from existence;
Vigata,	separated, disappeared;
Vicarati,	wanders about;
Visoka,	free from sorrow;
Vikkhipati,	scatters;
Vipassati,	sees clearly;
Visama,	not equal, uneven;
Vicchindati,	cuts, off;
Vimutti,	perfect release;
Viloma,	reverse;
Vimukha,	averted (lit. face away);
Vyākaroti,	expounds.

Of the above prefixes abhi, anu, pati, and pari are sometimes used after the words.

Frequently the consonant following du, ni, and u, and sometimes vi, is duplicated. If the consonant is aspirated, the first duplicated one is changed into the same unaspirated consonant.

Before a vowel " r " is augmented in the case of " du " and " ni ", " d " in the case of " u ", and " y " in the case of " vi ".

Exercise xxi

A

1. " Mā nivatta abhikkama. "
2. Puttadhītūhi mātāpitaro yathāsatti saṅgahetabbā.
3. Idh'āgacchatha, bhikkhavo, yathābuḍḍhaṃ vandatha.
4. Sace'pi dujjanā yāvajīvaṃ sujane bhajeyyuṃ tesaṃ koci'pi attho na bhaveyya.
5. Sudesitaṃ Buddhadhammaṃ uggaṇhāmi yathābalaṃ.
6. Sabbe devamanussā manussaloke vā devaloke vā yathākammaṃ uppajjanti.
7. *Tāv'āhaṃ Pāḷibhāsaṃ uggaṇhāmi. Api ca kho pana** tassa bhāsāya paṭilekhanaṃ likhituṃ vāyamāmi.
8. Tass'antevāsikā gāmanigamesu vicaritvā suriyodaye nagaraṃ sampāpuṇiṃsu.
9. Senāpatiputto anupubbena tassa raṭṭhe senāpati ahosi.

10. " Iti h’etaṃ vijānāhi paṭhamo so parābhavo. "
11. Duranubodhaṃ abhidhammaṃ ythābalaṃ paṇditā-sotūnaṃ desetuṃ vaṭṭati***.
12. Uparājā paṭirājānaṃ abhibhavituṃ upanagaraṃ gato.
13. Sattasattāhaṃ so nirāhāro’va vane vasi.
14. Mahāseṭṭhino corabhayena yathāsukhaṃ na supiṃsu.
15. " Attā hi kira duddamo. "

* Tāva, Still

** Api ca kho pana, nevertheless.

*** vaṭṭati, it is fit.

Vocabulary: Pali-English

B

1. The viceroy became the king in due course.
2. You should sit according to seniority.
3. Just when the sun had set they in due course arrived in the suburb.
4. Husbands should treat their wives and children according to their might.
5. Good men and bad men do not always come together.
6. I shall try to be a celibate as long as I live.
7. It is not right to sleep after meals as one wishes.
8. He is yet studying the Higher Doctrine. Nevertheless he will try to teach it according to his strength.
9. Boys, I shall question you now. You must give answers according to order.
10. Pupils follow their teachers according to their ability.
11. Take as much as you require and go away from this home.
12. It is not right for good men to look down upon bad men and women.
13. The mind is indeed difficult to tame. The wise nevertheless overcome it by degrees.
14. When the moon arises darkness disappears.
15. Healthy people do not eat and sleep as much as they like.

Vocabulary: English-Pali

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Lesson XXII

Taddhita — Nominal Derivatives

Words formed by adding suffixes to the bases of substantives, primary or derived from roots, adjectives, etc. are called Taddhita.

Some of these derivatives are treated as nouns and adjectives and are declined accordingly. A few others are treated as indeclinables.

There are many such suffixes which are used in various senses. The following are the principal ones of these :-

1. " A " is used to signify possession, pedigree, etc.

In this case the initial vowel, not followed by a double consonant, undergoes Vuddhi substitute.

Examples :-

Paññā	+ a	= pañña (m. Nom. Sing. pañño), he who has wisdom, or wise.
Saddhā	+ a	= saddha (m. Nom. Sing. saddho), he who has faith, or faithful; devotional.
Vasiṭṭh	+ a	= Vāsiṭṭha -vāsiṭṭho, son of Vasiṭṭha; vāsiṭṭhī, daughter of Vasiṭṭha; vāsiṭṭhaṃ, Vasiṭṭha clan.

2. " Ika "* is used to signify 'pertaining to', 'mixed with', 'crossing', 'versed in', 'engaged in', etc.

In this case too the initial vowel, not followed by a double consonant, undergoes Vuddhi substitute.

Examples :-

Dhamma	+ ika	= dhammika,	righteous.
Kāyā	+ ika	= kāyika,	bodily
Nagara	+ ika	= nāgarika,	pertaining to the city, i.e., urban.
Loka	+ ika	= lokika,	worldly

Loṇa	+ ika	= loṇika,	mixed with salt
Nāvā	+ ika	= nāvika,	navigator, he who crosses in a ship
Magga	+ ika	= maggika,	traveller
Vinaya	+ ika	= venayika,	he who studies vinaya
Bhaṇḍāgāra	+ ika	= bhaṇḍāgārika,	treasurer

* English-ish and ic, as in hellish or heroic.

3. " Ima " and " iya " are also used to signify 'pertaining to '.

Examples :-

Anta	+ ima	= antima,	last
Majjha	+ ima	= majjhima,	middle, central
Loka	+ iya	= lokiya,	worldly

4. " I ", " ika ", " ima ", " mantu ", " vantu ", and " vī " are used to signify possession.

Examples :-

Daṇḍa	+ ī	= daṇḍī,	he who has a stick
Chatta	+ ī	= chattī,	he who has an umbrella
Putta	+ ika	= puttika,	he who has sons
Daṇḍa	+ ika	= daṇḍika,	he who has a stick
Putta	+ ima	= puttima,	he who has sons
Dhiti	+ mantu	= dhitimantu,	courageous
Bandhu	+ mantu	= bandhumantu,	he who has relatives
Guṇa	+ vantu	= guṇavantu,	virtuous
Medhā	+ vī	= medhāvī,	he who has wisdom

5. "Maya " is used in the sense of 'made of'.

Examples :-

Aya	+ maya	= ayomaya,	made of iron
Dāru	+ maya	= dārumaya,	wooden
Mana	+ maya	= manomaya,*	mental

Rajata	+ maya	= rajatamaya,	made of silver
Suvaṇṇa	+ maya	= suvaṇṇamaya, or sovaṇṇamaya,	golden

* Mana and other words similarly declined, when combined with another word or with the suffix maya, change their final vowel " a " into " o ". See lesson XIX.

6. " Tā " is used ta signify collection, state, or quality. The derivatives thus formed are always in the feminine.

Examples :-

Gāma	+ tā	= gāmatā,	collection of villages
Jana	+ tā	= janatā,	multitude
Bāla	+ tā	= bālatā,	ignorance, childhood
Dhamma	+ tā	= dhammatā,	state of things, nature
Manussa	+ tā	= manussatā,	manhood

7. " Tta* " and " ya " are also used to signify state or quality. ** The derivatives thus formed are in the neuter.

In the case of " ya " the initial vowel, not followed by a double consonant, undergoes Vuddhi substitute.

Examples :-

Aroga	+ ya	= ārogya,	health, freedom from disease
Bāla	+ ya	= bālya,	ignorance, childhood
	+ tta	= bālatta,	ignorance
Manussa	+ tta	= manussatta;	manhood
Nīla	+ tta	= nīlatta,	blueness
Paṇḍita	+ ya	= Pāṇḍitya, and Paṇḍicca, wisdom	

* Saṃskrt, tvam; English "dom", Kingdom.

** Sometimes the word " bhāva ", which means nature or state, is combined with other words to express state or quality, e.g., purisabhāva, manhood; itthibhāva, womanhood, etc.

8. " Tara " and " iya " are used to express the comparative degree, and " tama " and " iṭṭha ", the superlative degree.

Examples :-

POSITIVE	COMPARATIVE	SUPERLATIVE
Bāla, young, ignorant	bālatara	balatama
Dhamma, religious, righteous	dhammiya	dhammiṭṭha
Guṇa, virtuous	guṇiya	guṇiṭṭha
Medha, wise	medhiya	medhiṭṭha
Paṇīta, noble	paṇītatara	paṇītatama
Pāpa, evil	pāpatara, pāpiya	pāpatama, pāpiṭṭha
Appa, little, few	appatara	appatama
Appa	kaniya, younger	kaniṭṭha, youngest
Pasattha, good	seyya, better	seṭṭha, best
Vuddha, old	jeyya	jeṭṭha

9. " Ka " is, affixed to numerals to denote a group.

Examples :-

Eka	+ ka	= ekaka,	one-group; unit; groups of singles
Dvi	+ ka	= dvika,	two-group; dyad ; twofold group
Catu	+ ka	= catukka,	four-group; tetrad ; threefold group

These derivatives take either the masculine or the neuter.

10. " Kkhattuṃ " is affixed to numerals to denote the number of times.

Examples :-

Eka	+ kkhattuṃ	= ekakkhattuṃ,	once
Dvi	+ kkhattuṃ	= dvikkhattuṃ,	twice

11. " Dhā " is affixed to numerals, " so " and " thā " to others, to form distributive adverbs.

Examples :-

Eka	+ dhā	= ekadhā,	in one way
Pañca	+ dhā	= pañcadhā,	in five ways, fivefold
Bahu	+ dhā	= bahudhā,	in many ways, manifold
Attha	+ so	= atthaso,	according to the meaning

Sabba	+ so	= sabbaso,	in every way
Añña	+ thā	= aññathā,	in another way, differently
Sabba	+ thā	= sabbathā,	in every way

These last two classes of derivatives are treated as declinables.

It should be understood that some comparatives and superlatives are formed by prefixing ati, and atīva or ativiya to the positive respectively.

Exercise xxii

A

1. " Rājā bhavatu dhammiko. "
2. " Socati puttehi puttimā. "
3. Tava paṇḍiccena mama kiṃ payojanaṃ?
4. Ahaṃ mama mātāpitare sadā dvikkhattuṃ vandāmi.
5. Manussattam'pi labhitvā kasmā tumhe puññaṃ na karotha?
6. Eso saddho dāyako sabbadā sīlaṃ sammā rakkhati.
7. Sabbesu devamanussesu sammā-sambuddho pana seṭṭho hoti.
8. lmesaṃ dvinnaṃ sāvkānaṃ ayaṃ pana jeyyo seyyo ca hoti.
9. Tasmiṃ āpaṇe vānijo, dārumayabhaṇḍāni na vikkiṇāti.
10. Yo saddho vā pañño vā yaṃ yaṃ desaṃ gacchati so tatth'eva pūjito hoti.
11. Mahārañño kaniṭṭhaputto imasmiṃ raṭṭhe seṭṭharājabhaṇḍāgāriko hoti.
12. Amhākaṃ antevāsikānaṃ kaṇiyo pana venayiko, kaniṭṭho pana ābhidhammiko.
13. Lokiyajanā puññapāpaṃ katvā sugatiduggatīsu uppajjitvā bahudhā kāyikasukhadukkhaṃ bhuñjanti.
14. " Tesaṃ saccena sīlena - khantimettabalenaca
    Te pi tvaṃ anurakkhantu - ārogyena sukhena ca. "

Vocabulary: Pali-English

B

1. What is the good of your manhood if you do no good to others?
2. Every bodily deed is mind-made.
3. His eldest brother is the most virtuous boy in the school.
4. The great multitude sat in the hall in different ways.
5. Health is the best wealth.
6. It is a Buddha who understands the nature of a Buddha in every way.
7. I went to see the treasurer several times.
8. All ships are not made of iron.
9. What is the use of worldly goods to monks and nuns?
10. He advised me in every way to strive to attain Buddhahood.
11. Twice I wrote to him, but he did not send a reply even once.
12. My youngest brother is the wisest of all.
13. The righteous and wise men are very few.
14. Wooden beds are better than iron* beds.

* Use the Ablative case.

Vocabulary: English-Pali

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Lesson XXIII

Kitaka — Verbal Derivatives

Words formed by adding suffixes to verbal roots are called kitaka.

There are several such suffixes which are used in various senses.

A few of the important ones are given below:

1. " A " is affixed to roots to form masculine abstract nouns, to denote agent, instrument, etc. The initial vowel undergoes vuddhi substitute.

Examples :-

Bhū	+ a	= bhava,	becoming, existence
		= bhava,	nature, condition
Budha	+ a	= bodha,	understanding
Dusa	+ a	= dosa,	anger, hatred
Ji	+ a	= jaya,	victory
Khī	+ a	= khaya,	destruction
Lubha	+ a	= lobha,	covetousness, greed, lust
Muha	+ a	= moha,	ignorance, delusion
Pata	+ a	= pāta,	fall
Pada	+ a	= pāda,	foot (by which one walks)
Ruja	+ a	= roga,	disease

2. " A " is also affixed to roots when the words forming their objects are prefixed to them.

The verbal derivative thus formed is afterwards compounded with the preceding word. The initial vowel of the root sometimes undergoes vuddhi substitute.

Examples :-

Annaṃ	+ dā	+ a	= annada,	giver of food
Balaṃ	+ dā	+ a	= balada,	strength-giver
Dhammaṃ	+ dhara	+ a	= dhammadhara,	one versed in the Doctrine
Dinaṃ	+ kara	+ a	= dinakara,	maker of the day, (sun)
Kumbhaṃ	+ kara	+ a	= kumbhakāra,	potter
Rathaṃ	+ kara	+ a	= rathakāra,	coach-builder
Mālā	+ kara	+ a	= mālākāra,	garland-maker

3. " A " is also added to roots when words other than their objects are prefixed to them. Sometimes the final syllable is dropped.

Examples :-

Pādena	+ pā	+ a	= pādapa,	tree (lit. drinking with the foot).
Bhujena	+ gamu	+ a	= bhujaga,	snake (lit. going zigzag).
Kammato	+ jana	+ a	= kammaja,	action-born
Vane	+ cara	+ a	= vanacara,	forest-wanderer
Vārimhi	+ jana	+ a	= vārija,	water-born, aquatic

4. In the case of " aka " the initial vowel of the root frequently undergoes vuddhi substitute, and monosyllabic roots ending in " a " take an augment " y ", and those ending in " i ", and " u " change into aya and ava respectively before the suffix.

" Aka " and " tu " are affixed to roots to denote the agent of the action.

In the case of " tu " the initial vowel of monosyllabic roots undergoes viuddhi substitute and the final syllable of others are sometimes changed into " t ".

Examples :-

Dā	+ aka	= dāyaka,	giver, supporter
Ni	+ aka	= nāyaka,	leader
Sa	+ aka	= sāvaka,	hearer, disciple
Bhuji	+ aka	= bhojaka,	eater
Gamu	+ aka	= gamaka,	goer
Jana	+ aka	= Janaka,	father (producer)
Kara	+ aka	= kāraka,	doer
Dā	+ tu	= dātu,	giver
Ni	+ tu	= netu,	leader
Su	+ tu	= sotu,	hearer

Ñā	+ tu	= ñātu,	knower
Bhara	+ tu	= bhattu,	husband (supporter)
Gamu	+ tu	= gantu,*	goer
Kara	+ tu	= kattu,	doer
Vācā	+ tu	= vattu,	speaker

* Here " m " is changed into " n ".

5. " Ana " and " ti " are affixed to roots to form neuter and feminine abstract nouns respectively.

Examples :-

Dā	+ ana	= dāna,	giving, alms
Nī	+ ana	= nayana,	leading
Su	+ ana	= savana,	hearing
Gamu	+ ana	= gamana,	going
Kara	+ aṇa	= karaṇa,	doing
Mara (to die)	+ ana	= maraṇana,	death, dying

Before " ti " sometimes the final syllable of the root is dropped, and at times it is changed into " t ".

Gamu	+ ti	= gati,	gait, condition of birth
Gī (to soing)	+ ti	= gīti,	song
Muca	+ ti	= mutti,	release
Pā	+ ti	= pīti,	drinking
Ramu (to sport)	+ ti	= rati,	sport, attachment
Sara (to remember)	+ ti	= sati,	recollection, memory
Su	+ ti	= suti,	hearing
éhā	+ ti	= ṭhiti,	state
Thu (to praise)	+ ti	= thuti,	praise

6. " Anīya " and " ya " are affixed to roots in the sense of ought to be, fit to be, fit for, worthy of. If the root ends in " a " and " ā ", the suffix " ya " is changed into " eyya ".

Examples :-

Kara	+ anīya	= karaṇīya,*	ought to be done
Pā	+ anīya	= pānīya,	fit to be drunk, (water)

Pūja	+ anīya	= pūjanīya,	worthy of offering
Su	+ anīya	= savanīya,	fit to be heard
Dā	+ ya + eyya	= deyya,	fit to be given
Gāha	+ ya	= (gahya, becomes)	gayha, fit to be taken
Ñā	+ya + eyya	= ñeyya,	ought to be known, should be understood
Pā	+ ya + eyya	= peyya,	ought to be drunk, drinkable

* After " r " the dental " n " is changed into cerebral " ṇ ".

Some irregular forms:-

Bhuji	+ ya	= bhojja,	fit to be eaten, edible
Mada	+ ya	= majja,	fit for intoxication, intoxicating
Khāda	+ ya	= khajja,	edible
Garaha	+ ya	= gārayha,	blamable
Vada	+ ya	= vajja,	fit to be said, (fault)
Yuja	+ ya	= yogga,	suitable

7. " I " and " ana " are affixed to roots in the sense of disposed to, in the habit of. The initial vowel undergoes vuddhi substitute.

Examples :-

Brahmaṃ cara	+ ī	= brahmacārī,	one who is in the habit of leading a noble life (celibate).
Dhammaṃ vada	+ ī	= dhammavādī,	one who is in the habit of expounding the Doctrine.
Saccaṃ vada	+ ī	= saccavādī,	one who is disposed o speak the truth, truthful.
Sādhu sīla	+ ī	= sādhusālī,	good-natured one
Pāpa kara	+ ī	= pāpakārī,	evil-doer, one who is disposed to evil
Kudha	+ ana	= kodhana,	disposed to anger, angry
Bhāsa	+ ana	= bhāsana,	garrulous
Ghusa	+ ana	= ghosana,	sounding, noisy
Kampa	+ ana	= kampana,	shaky

8. The infinitives, which are also treated as verbal derivatives formed by adding " tuṃ " to the roots, are compounded with " kama " in the sense of 'desirous of ', 'wishing' by dropping their niggahita.

The Desideratives thus formed are declined like compound words.

Examples :-

Bhuñjituṃ kāma	= bhuñjitukāma,	wishing to eat
	bhuñjitukāmena,	by one who wishes to eat
	bhuñjitukāmassa,	to one who wishes to eat
Gantuṃ kāma	= gantukāma,	desirous of going, wishing to go
Pacituṃ kāma	= pacitukāma.	wishing to cook
Kātuṃ kāma	= kattukāma,	wishing to do

It should be understood that infinitives and all kinds of participles which have already been dealt with, are also treated as kitakas.

Exercise xxiii

A

1. " Kiṃ dado balado hoti - kiṃ dado hoti vaṇṇado.
   Kiṃ dado sukhado hoti - kiṃ dado hoti cakkhudo? "
2. " Annado balado hoti - vatthado hoti vaṇṇado
   Yānado sukhado hoti - dīpado hoti cakkhudo. "
3. Maggo atthi maggiko n'atthi, gamanaṃ atthi
   gamako n'atthi, kammaṃ atthi kārako na'tthi.
4. " Dhammapīti sukhaṃ seti. "
5. " Dhammacārī sukhaṃ seti - asmiṃ loke paramhi ca. "
6. " Sabbapāpassa akaraṇaṃ "
7. " Pāpānaṃ akaraṇaṃ sukhaṃ ".
8. Sabbadānaṃ dhammadānaṃ jināti
   Sabbaṃ rasaṃ dhammarasaṃ jināti,
   Sabbaṃ ratiṃ dhammaratiṃ jināti,
   Taṇhakkhayo sabbadukkhaṃ janāti. "
9. Yo sāvako kāyena vā vācāya vā cetasā vā kiñci'pi pāpaṃ kammaṃ na karoti so hoti Dhammadharo, Dhammavādī.
10. Tava thutiyā me payojanaṃ n'atthi.

11. Saccavādino sadā pūjanīyā honti.
12. Sampattivipattīsu akampanacitto hohi.
13. Sādhusīlī sāvakā dhammasavanatthāya gantukāmā nagarato nikkhamiṃsu.
14. Bhāsanadārakā paṇḍitehi gārayhā honti.

Vocabulary: Pali-English

B

1. By the destruction of lust, hatred and ignorance one obtains deliverance.
2. This potter is making iron vessels.
3. Evil-doers and well-doers should be known by their actions.
4. The expounders of the Doctrine should be reverenced by all.
5. Of what use is his praise to the disciples?
6. I do not know his going or coming.
7. There is medicine for bodily diseases but not for mental diseases.
8. The coach-builder wishing to make a chariot felled* the tallest tree in his garden.
9. Who knows that our death will come tomorrow.
10. By his gait I know that he is a good-natured person.
11. The speech of truthful persons should be heard.
12. This garland-maker is not an evil-doer.
13. No evil action should be done in thought, word, or deed by expounders of Truth.
14. The supporters wishing to go to hear the Doctrine approached the disciples who were reverenced by them.

* Use the causal of Ôpata', to fall (pātesi).

Vocabulary: English-Pali

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Lesson XXIV

RULES OF SANDHI (Combinations)

By Sandhi* is meant the combination of two letters that come in immediate contact with each other.

This combination may take place by elision, substitution, augment, etc.

* Formed of " saṃ ", together, with " dhā " to join.

In Pāḷi there are three classes of Sandhi, viz :-

1. Sara sandhi — **Vowel Combinations**,
2. Vyañjana sandhi — **Consonant Combinations**, and
3. Niggahita (ṃ) sandhi — **Niggahita Combinations**.

1. Sara sandhi — Vowel Combinations

1. When two vowels come together, the preceding vowel is often dropped. e.g.,

Loka - agga	= Lok'agga,	chief of the world
Paññā - indriya	= paññ'indriya,	faculty of wisdom
Tīni - imāni	= tīn'imāni,	these three
Sabbo - eva	= sabb'eva,	verily all

2. Sometimes the following vowel is dropped, if it is preceded by a dissimilar vowel. e.g.,

Chāyā - iva	= chāyā'va,	like a shadow
Iti - api	= iti'pi,	such indeed
Pāto - eva	= pāto'va,	early morning

3. When the preceding dissimilar vowel is dropped, the following " i " and" u " short or long, are substituted by " e " and " o " respectively. e.g.,

Upa - eto	= Up'eto	constituted
Suriya - udaya	= suriy'udayu,	suriyodaya, sunrise

4. When the preceding vowel is dropped, the following vowel is sometimes lengthened. e.g.,

Buddha - anussati	= Buddh'ānussati,	reflection on the Buddha
Gacchāmi - iti	= gacchām'īti,	that I go
Bahu - upakāro	= bahūpakāro,	very helpful
Sace - ayaṃ	= sacāyaṃ,	if this
Idāni - ahaṃ	= idān'āhaṃ,	now I

5. Sometimes the preceding vowel is lengthened when the following vowel is dropped. e.g.,

Lokassa - iti	= lokassā'ti,	thus to the world
Vi - atikkama	= vī'tikkama,	transgression
Sādhu - iti	= sādhū'ti,	thus good
Jīvitahetu - api	= jīvitahetū'pi,	even for the sake of life

6. When te, me, ye are followed by a vowel, " y " is sometimes substituted for their final " e ". e.g.,

Me - ayaṃ	= myayaṃ, myāyaṃ,	this by me
Te - ahaṃ	= tyahaṃ, tyāhaṃ,	I to thee
Ye - assa	= yyassa, yyāssa,	those to him

7. When " i ", " ī " and " u ", " o " are followed by a dissimilar vowel * " y " and " v "are sometimes substituted for them respectively. e.g.,

Vi - ākato	= vyākato,	proclaimed
Su - āgataṃ	= svāgataṃ,	welcome
Anu - eti	= anveti,	follows
Ko - attho	= kvattho,	what good
So - ayaṃ	= svayaṃ, svāyaṃ,	he this

* For instance a and ā are similar vowels, a and i are dissimilar vowels.

8. " Ti " of ati, iti, and pati, when followed by a vowel, is sometimes changed into " cc ". e.g.,

Ati - antaṃ	= accantaṃ,	exceedingly
Ati - eti	= acceti,	surpasses
Ati - odāto	= accodāto,	very white
Iti - etaṃ	= iccetaṃ,	thus that
Pati - āharati	= paccāharati,	brings back

9. Abhi, followed by a vowel is sometimes changed into " abbha ". e.g.,

Abhi - uggato	= ubbhuggato,	arose

10. " Adhi ", followed by a vowel, is sometimes changed into " ajjha ". e.g.,

Adhi - āgama	= ajjhāgama,	attained

11. Sometimes " t, d, n, m, y, r, ḷ, v " are inserted before a vowel. e.g.,

Ajja - agge	= ajjatagge,	from to-day
Atta - attha	= attadattha,	self-good
Ito - āyati	= itonāyati,	comes from here
Idha - āhu	= idhamāhu,	here they say
So - eva	= soyeva,	he himself
Ni - antaraṃ	= nirantaraṃ,	without an interval, intermittent
Cha - abhiññā	= chaḷabhiññā,	six kinds of higher knowledge
Ti - aṇgikaṃ	= tivaṇgikaṃ,	three factors

2. Vyañjana Sandhi - Consonant Combinations

1. The vowel preceding a consonant is sometimes lengthened. e.g.,

Te - assa	= tyāssa,	those to him
Municare	= munīcare,	the sage would wander
Su - akkhāto	= svākkhāto,	well-expounded
Jāyati soko	= jāyatīsoko,	grief arises

2. Sometimes the vowel preceding a consonant is shortened. e.g.,

Yadi vā sāvake	= yadivasāvake,	or if towards the disciples
Taṇhā - khayo	= taṇhakkhayo,	destruction (of) craving

3. Before a consonant the final " o " of the pronominal stems " eta " and " ta " is changed into " a ". e.g.,

Eso dhammo	= esa dhammo,	that nature
So muni	= sa muni,	he (is) a sage

4. The consonant following a vowel is sometimes duplicated. e.g.,

A - pamādo	= appamādo,	diligence
Vi - ñāṇaṃ	= viññāṇaṃ,	conciousness

5. When an aspirated consonant is duplicated the preceding one is changed into the unaspirated form of the same consonant. e.g.,

Ni - bhayaṃ	= nibbhayaṃ,	fearless
sa - dhammo	= saddhammo,	noble Doctrine

3. Niggahita (ṃ) Sandhi - Niggahita Combinations

1. The Niggahita preceding a group consonant is changed into the nasal of that particular group; e.g.,

Taṃ khaṇaṃ	= taṅkhaṇaṃ,	that instant
Saṃ jāta	= sañjāta,	born
Taṃ ñāṇaṃ	= taññāṇaṃ,	that knowledge
Taṃ ṭhānaṃ	= taṇṭhānaṃ,	that place
Ahaṃ te	= ahante,	I to thee
Saṃ nipāto	= sannipāto,	union
Saṃ bodhi	= sambodhi,	enlightenment
Saṃ māna	= sammāna,	honour

2. The Niggahita preceding " e " and " h " is changed into " ñ ". Before " e " the substituted " ñ " is duplicated. e.g.,

Taṃ - eva	= taññeva,	itself
Taṃ - hi	= tañhi,	it indeed

3. The Niggahita preceding " y " is sometimes changed into " ñ "‘, " y " is afterwards dropped, and the substituted " ñ " is duplicated. e.g.,

Saṃ - yamo	= saññamo,	restraint

4. The Niggahita, followed by a vowel, is sometimes changed into " m ", and into " d " if it is affixed to " ta " and " eta ". e.g.,

Taṃ - ahaṃ	= tamahaṃ,	that I
Etaṃ - avoca	= etadavoca,	this he said

5. Sometimes the Niggahita preceding a vowel is dropped. The initial vowel of the following word not followed by a double consonant, is lengthened, and the final vowel of the preceding word is dropped. e.g.,

Adāsiṃ ahaṃ,	adāsi - ahaṃ,	adā’s - ahaṃ,	adās’āhaṃ,	I gave
Evaṃ ahaṃ,	eva - ahaṃ,	ev’ahaṃ,	ev’āhaṃ,	thus I

6. Sometimes the Niggahita preceding a consonant is also dropped. e.g.,

Buddhānaṃ - sāsanaṃ	= Buddhānasāsanaṃ,	message of the Buddhas

7. Sometimes a Niggahita is inserted before a vowel or a consonant. e.g.,

Cakkhu udapādi	= cakkhuṃ udapādi,	the eye arose
Ava - siro	= avaṃsiro,	head downwards

8. Sometimes the vowel following a Niggahita is dropped, and the Niggahita is afterwards nasalised. e.g.,

Idaṃ api	= idam’pi,	this too
Kiṃ iti	= kin’ti,	what is
Cakkaṃ iva	= cakkaṃ’va,	like a wheel

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Lesson XXV

Uses of the Cases

The Nominative Case (Paṭhamā)

1. The Nominative case, when used by itself, expresses the crude form of a word; e.g.,

naro,	man,
nārī,	woman,
phalaṃ,	fruit.

2. The subject of a verb, whether active or passive, is expressed by the Nominative; e.g., .

Purisio gacchati,	man goes.
Buddhena Dhammo desiyate,	the Doctrine is preached by the Buddha.

3. The complement of intransitive verbs is also expressed by the Nominative; e.g.,

So rājā ahosi,	he became a king;
Eso dārako hoti,	he is a boy.

The Vocative case (Ālapana)

The Vocative Case is used to express the Nominative of Address; e.g.,

Putta, idh'āgaccha!	son, come here.
Bho Gotama,	O venerable Gotama!

The Accusative Case (Dutiyā)

1. The Accusative denotes the object; e.g.,

Ahaṃ lekhanaṃ likhāmi,	I am writing a letter.

2. Duration of time and extent of space are expressed by the Accusative. e.g.,

Idha so temāsaṃ vasi,	here he lived for three months.
Dvī'haṃ atikkantaṃ,	two days are passed.
Yojanaṃ dīgho pabbato,	the mountain is one league long.

3. Verbs of motion take the Accusative; e.g.,

So gāmaṃ gacchati, he goes to the village.

4. The prefixes " anu ", " pati ", " pari " also govern the Accusative; e.g.,

Rukkhaṃ anu, rukkhaṃ pati, rukkhaṃ parivijjotate cando the moon shines by every tree.
Yad'ettha maṃ anu siyā, whatever there be here for me.
Sādhu Devdatto mātaraṃ anu, Devadatta is kind to his mother.
Anu Sāriputtaṃ paññavā bhikkhu, monk inferior to Sariputta in wisdom.
Saccakiriyaṃ anu pavassi, it rained according to (his) act of truth.
Nadiṃ Nerañjaraṃ pati, near Neranjarā river.

5. The Accusative is sometimes used adverbially; e.g.,

Rājā sukhaṃ vasati, the king lives happily.
Sukhaṃ supati, sleeps happily.
Dukkhaṃ seti, lives painfully.

6. Sometimes the Accusative is used in the sense of the (a) Ablative of agent, (b) Dative, (c) Genitive, and (d) Locative; e.g.,

a. Vinā* Dhammaṃ, without the Doctrine.
Sace maṃ n'ālapissati, if he will not speak with me.

b. Upamā maṃ paṭibhāti, a simile occurs to me.

c. Taṃ kho pana Bhagavantaṃ, (of) that Blessed One.

d. Ekaṃ samayaṃ Bhagavā.........., on one occasion the Blessed One.

* Sometimes " Vinā " governs the Nominative, Instrumental and the Ablative.

7. The root " vasa " preceded by ā, adhi, anu and upa governs the Accusative; e.g.,

Gāmaṃ āvasati, anuvasati, upavasati, lives in the village.
Vihāraṃ adhivasati, lives in the monastery.

The Auxiliary Case (Tatiyā)

When the construction is passive the agent is expressed by this case; e.g.,

Ācariyena potthakaṃ dīyate, a book is being given by the teacher.
Tena kataṃ kammaṃ, the action done by him.

The Instrumental Case (Karaṇa)

1. The means or the instrument by which an action is done is expressed by the Instrumental Case; e.g:,

Hatthena kammaṃ karoti, he does the work with his hand.
Cakkhunā passāma, we see with our eye.
Ñāṇena sukhaṃ labhati, one obtains happiness by means of wisdom.

2. The Instrumental is also used to express-

(a) Cause and reason; e.g.,

Vijjāya vasati, through knowledge he lives.
Kammanā vasalo hoti, by action one becomes an outcast.

(b) Bodily defects; e.g.,

Akkhinā kāṇo, blind in one eye.

(c) A characteristic attribute; e.g.,

Vaṇṇena abhirūpo, beautiful in appearance.
Gottena Gotamo, Gotama by clan.
Sippena naḷakāro, a basket-maker by profession.

(d) The length of time and space within which an action is accomplished; e.g.,

Ekamāsena gacchāmi, I shall go in a month.
Yojanena gacchati, goes by a league.

(e) The price at which a thing is bought or sold; e.g.,

Satena kītaṃ, bought for a hundred.

(f) The idea of resemblance, equality, rejoicing, deficiency, proficiency, need, use, etc.; e.g.,

Pitarā sadiso,	like the father.
Mātarā samo,	equal to the mother.
Kahāpaṇena ūno,	deficit of a farthing, less by a farthing.
Dhanena hīno,	destitute of wealth.
Vācāya nipuṇo,	proficient in speech.
Maṇinā attho.	in need of a jewel.

(g) The conveyance or the part of the body on which a thing is carried; e.g.,

Sīsena bhāraṃ vahati, carries the burden on his head.

3. The indeclinables saha, saddhiṃ - with, accompanied by; alaṃ - enough, what use; kiṃ - what, also governs the Instrumental ; e.g.,

" Nisīdi Bhagavā saddhiṃ bhikkhusaṅghena ", the Blessed One sat with the multitude of Bhikkhus.

Bhātarā saha,	together with his brother.
Alaṃ te idha vāsena,	what is the use of your staying here?
Kiṃ me dhanena,	of what use is wealth to me?

4. Sometimes the Instrumental is used adverbially; e.g.,

Sukhena vasati, lives happily.

5. The Instrumental is sometimes used in the sense of (a) Accusative, (b) Ablative, and (c) Locative, e.g.,

Tilehi khette vapati,	he sows gingili in the field.
a. Attanā'va attānaṃ, sammannati,	he chooses himself.
b. Sumuttā mayaṃ tena mahāsamaṇena,	we are wholly released from that great ascetic.
c. Tena samayena,	at that time.

The Dative Case (Catutthī)

1. The Dative Case is used to express the person or thing to whom or to which something is given; e.g.,

Yācakānaṃ dānaṃ deti,	he gives alms to the beggars.
Kāyassa balaṃ deti,	he gives strength to the body.

2. The roots ruca, to please, and dhara, to bear or hold, govern the dative of the person pleased, or held; e.g.,

Samaṇassa rucate saccaṃ,	the truth is pleasing to the ascetic.
Devadattassa suvaṇṇacchattaṃ dhārayate,	he holds a golden parasol for Devadatta.

3. Verbs implying anger, jealousy, praise, blame, curse, and others having the same sense govern the dative of the person against whom such a feeling is directed; e.g.,

Tassa kujjha, mahāvīra,	be angry with him, O great hero!
Devā'pi tesaṃ pihayanti,	even the Devas hold them dear.
Dujjanā guṇavantānaṃ usūyanti,	the evil are jealous of the virtuous.
Buddhassa silāghate,	he praises the Buddha.
Nindanti bahubhāninaṃ,	they blame the garrulous.
Mayhṃ sapate,	he curses me.

4. The indirect object of verbs such as telling, proclaiming, teaching, preaching, sending, writing, etc. is put in the Dative Case; e.g.,

Te vejjassa kathayiṃsu,	they told it to the doctor.
Arocayāmi vo Bhikkhave,	I declare to you, O Bhikkhus
Satthā Bhikkhūnaṃ Dhammaṃ deseti,	the Teacher is preaching the Doctrine to the Bhikkhus.
So tassa lekhanaṃ pahiṇi,	he sent a letter to him.

5. The purpose for which anything is done, the result to which anything leads, and the reason for which anything exists, are also expressed by the Dative; e.g.,

Yuddhāya gacchti,	he goes to war.
Nibbānāya saṃvattati,	is conducive to Nibbana.
Caratha bhikkhave cārikaṃ bahu-janahitāya, bahu-janasukhāya,	go ye forth, O Bhikkhus, for the good and happiness of the many.
Atthāya me bhavissati,	it will be for my good.

6. The words hita, good, attha, good, need, payojana, use, and indeclinables like alaṃ, kiṃ, namo, svāgataṃ, govern the Dative; e.g.,

lokassa hitaṃ,	good for the world.
Dhanena me attho,	I am in need of wealth.
Ñāṇena te kiṃ payojanaṃ,	of what use is wisdom to you?
Alaṃ mallo mallassa,	a warrior is fit for a warrior.
Namo sammāsambuddhassa,	praise be to the Fully Enlightened One.
Svāgataṃ te mahārāja,	welcome to you, O king!
Svatthi hotu sabbasattānaṃ,	blessing to all beings.
Sotthi te hotu sabbadā,	may happiness ever be to you!

7. Sometimes the place to which the motion is directed is put in the Dative; e.g.,

Appo saggāya gacchati,	few go to heaven.

The Ablative Case (Pañcamī.)

1. The Ablative Case is principally used to denote the place or object from which motion or separation takes place; e.g.,

Nagarā niggato rājā,	the king departed from the city.
Rukkhasmā phalāni patanti,	fruits fall from the tree.
Assasmā patāmi,	I fall from the horse.

2. The Ablative is used to express the person or thing from whom or from which something is originated, produced, caused, learnt, received, released, etc.; e.g.,

Pabbatehi nadiyo pabhavanti,	rivers originate from mountains.
Urasmā jāto putto,	the son born from the breast.
Ubhato sujāto,	well-born from both sides.
Kāmato jāyati soko,	grief arises from passion.
Corasmā bhayaṃ uppajjati,	fear arises from thieves.
Ācariyamhā uggaṇhāma,	we learn from the teacher.
Sissā ācariyehi paṇṇākāraṃ labhanti,	pupils receive gifts from their teachers.
Dukkhā pamuñcantu,	may they be freed from pain!
Mutto mārabandhanā,	released from the bondage of the Evil One.

3. That which one desires to Protect and whose sight one desires to avoid, are also put in the Ablative Case; e.g.,

Kāke rakkhanti taṇḍulā, lit. they guard crows from rice.
Pāpa cittaṃ nivāraye, one should protect the mind from evil.
Mātā pitūhi antaradhāyati putto, the son disappears from the parents.

4. The place or time from which another place or time is measured is expressed by the Ablative. The distance in space is put in the Locative or in the Nominative, and that in time is put in the Locative; e.g.,

Nagarasmā catusu yojanesu araññaṃ, the forest is four leagues from the city.
Gāmasmā ārāmo yojanaṃ, the monastery is one league from the village.
Imamhā māsasmā pañcamāse atikkhante, when five months have elapsed from this.
Ito kappasahasse, thousand Kappas hence.

5. Some prefixes and indeclinables also govern the Ablative; e.g.,

" Ā ", as far as - ā pabbatā khettaṃ, as far as the rock is the field.
" Apa ", away from - apa sālāya āyanti, they come from the hall.
" Pati", like, in exchange for - Buddhasmā pati Sāriputto, like the Buddha is Sāriputta.
Ghatam'asssa telasmā patidadāti, he gives him ghee in exchange for oil.
" Pari ", away from, without - Paripabbatā devo vassati, it rains except on the mountain.
" adho ", below - adharā adho, below the hip.
" Nānā ", different - te Bhikkhū nānā-kulā, those monks from different families.
" Rite ", without - rite saddhammā kuto sukhaṃ, where is happiness without the noble Doctrine?
" Vinā ", without - vinā dhammā, without the Doctrine.
" Uddhaṃ ", above - uddhaṃ pādatalā, upward from the sole of the feet.
" Upari ", above - Upari gaṅgāya, above the river.
" Yāva", as far as - yāva brahmalokā, as far as the Brahma realm.

6. The Ablative is also used to denote comparison; e.g.,

Dānato sīlam'eva varaṃ, morality is indeed higher than liberality.
Sīlam'eva sutā seyyo, morality is nobler than learning.

7. The Ablative is sometimes used in the sense of the (a) instrumental and (b) Locative; e.g.,

(a). " Sīlato naṃ pasaṃsanti, " they Praise him on account of morality.
Bhava-paccayā jāti, birth is conditioned by action.
Saṅkhāranirodhā avijjā nirodho, the cessation of ignorance results from the cessation of activities.

(b) Puratthimato, from the east.

8. Sometimes the (a) Accusative and the (b) Genitive are used in the sense of the Ablative; e.g.,

(a) Kiṃ kāranaṃ, by what reason?

(b) Taṃ kissa hetu, by what cause?

9. Sometimes the Ablative is used after abstract nouns formed from past participles in the sense of 'because of'; 'on account of'; e.g.,

Kammassa kaṭattā, by reason of having done the action.
Ussannattā, on account of having arisen.

The Genitive Case (Chaṭṭhi)

1. The Genitive Case is generally used to denote the possessor; e.g.,

Buddhassa dhammo, Buddha's Doctrine.
Rukkhassa chāyā, the shadow of the tree.

2. The Genitive is also used to denote the relationship between two objects; e.g.,

Pupphānaṃ rāsi, heap of flowers.
Bhikkhūnaṃ samūho, multitude of monks.
Meghassa saddo, sound of thunder.
Suvaṇṇassa vaṇṇo, colour of gold.
Pādassa ukkhepanaṃ, raising of the foot.
Lokassa hito, the good of the world.

3. Persons or things over which kingship, lordship, teachership, superiority, etc. are expressed are also put in the Genitive Case; e.g.,

Narānaṃ indo, king of men.
Manussānaṃ adhipati, chief of men.
Satthā deva-manussānaṃ, teacher of gods and men.

4. When a person or thing is distinguished from a group the word implying the group is put in the Genitive or Locative; e.g.,

Buddho seṭṭho manussānaṃ, the Buddha is the chief of men.
Imesaṃ dārakānaṃn, or (imesu dārakesu) eso paṭhamo, he is the first of these boys.
Etesaṃ phalānaṃ ekaṃ gaṇha, take one of those fruits.

5. Words implying skill, Proficiency, likeness, similarity, distance, nearness, under, above, etc. govern the Genitive; e.g.,

Dhammā'Dhammassa kovido, skill in knowing the right and wrong.
Kusalā naccagītassa, skilled in dancing and singing.
Gāmassa (vā gāmato) avidure, not far from the village.
Nibbānassa santike, in the presence of Nibbāna.
Nagarassa samīpe, near the city.
Tassa Purato, in his presence.
Heṭṭhā chāyāya, under the shade.
Heṭṭhā, mañcassa, under the bed.
Tass'opari, above it; jānumaṇḍalānaṃ upari, above the knees.
Pitussa tulyo, similar to the father.
Mātu-sadiso, like the mother.

6. The Genitive is also used with superlatives and words having the same sense; e.g.,

Dhammānaṃ caturo padā seṭṭhā, of things the four Truths are the highest.
Sabbesaṃ sattānaṃ Buddho uttamo, the Buddha is the highest of all men.
Danto seṭṭho manussānaṃ, a self-controlled person is the best of men.

7. Sometimes the Genitive is used in the sense of the (a) Accusative, (b) Auxiliary, (c) Instrumental, (d) Ablative, (e) Locative; e.g.,

(a) Amatassa dātā, giver of immortality.
Pāpānaṃ akaraṇaṃ sukhaṃ, it is happy not to do evil.

(b) Rañño pūjito,	reverenced by the king.
(c) Pattaṃ odanassa pūretvā,	filling the bowl with food.
(d) Sabbe bhāyanti maccuno, Bhīto catunnaṃ āsivisānaṃ,	all are afraid of death. frightened of the four snakes.
(e) Divasassa tikkhattauṃ, Bhagavato pasannā,	thrice a day. pleased with the Blessed One.

The Locative Case (Sattamī)

1. The Locative Case denotes the place or time where anything is or happens; e.g.,

Manussā gharesu vasanti,	men live in houses.
Thāliyaṃ odanaṃ pacati,	he cooks rice in a pot.
Khīresu jalaṃ,	there is water in milk.

2. The Locative denotes also the time when an action takes place; e.g.,

Tasmiṃ samaye,	at that time.
Sāyaṇhasamaye āgato,	he came in the afternoon.
Phussamāsamhā tīsu māsesu vesākhamāso,	three months from Phussa month is the month of Vesākha.
Ito satasahassamhi kappe,	one hundred thousand aeons hence.

3. The reason is sometimes expressed by the Locative; e.g. ,

Dīpi cammesu haññate,	the tigers are killed on account of their skin.
Musāvāde pācittiyaṃ,	one commits a pācittiya offence, there is a pācittiya with regard to a lie or through falsehood.

4. The group or class from which a person or thing is distinguished or separated is put in the Locative; e.g.,

Manussesu khattiyo sūratamo,	the warrior is the bravest of men.
Addhikesu dhāvato sīghatamo,	the runner is the fastest of travellers.
Āyasmā Ānando arahantesu aññataro,	Venerable Ānanda is one of the Arahants.

5. The Locative or the Genitive is used with words " adhipati ", lord; " dāyāda ", heir; " issara ", lord; " kusala ",skill; " patibhū ",bail; " pasuta ", born of; " sakkhi ", witness; & " sāmi ", master; e.g.,

Lokasmiṃ or (lokassa) adhipati,	lord of the world.
Kammasmiṃ or (kammassa) dāyādo,	heir of action.
Paṭhaviyaṃ or (paṭhaviyā) issaro,	lord of the earth.
Gītasmiṃ or (gītassa) kusalo,	skill in singing.
Dassanasmiṃ or (dassanassa) paṭibhū,	surety for appearance.
Gosu or (gavaṃ) pasuto,	born of cows.
Adhikaraṇasmiṃ or (adhikaraṇassa) sakkhi,	witness in a case.
Dhammasmiṃ or (Dhammassa) sāmi,	master of Truth.

6. The Locative is used with the words " sādhu ", good, kind; " nipuṇa ", proficient, skilful; and words having the sense of "being pleased with, angry with, contented with, being addicted to"; etc., and with prefixes " adhi " and " upa ", in the sense of exceeding, or master of; e.g.,

Paññāya sādhu,	good in wisdom.
Mātari sādhu,	kind towards the mother.
Vinaye nipuṇo,	proficient in discipline.
Bhaṇḍāgāre niyutto,	attached to the treasury.
Dhamme gāravo,	reverence towards the Dhamma.
Buddhe pasanno,	being pleased with the Buddha.
Appakasmiṃ tuṭṭho,	being contented with little.
Kāsiraññe na kuppāmi,	I am not angry with the Kāsi king.
Adhi devesu Buddho,	the Buddha is superior to the gods.
Upanikkhe kahāpaṇaṃ,	a Kahāpaṇa is greater than Nikkha.

7. Sometimes the Locative is used in the sense of the (a) Nominative, (b) Accusative, (c) Instrumental (d) Dative, and (e) Ablative; e.g.,

(a) Idam'pi'ssa hoti sīlasmiṃ,	this also is his virtue
(b) Bāhāsu gahetvā,	taking the hands.
Bhikkhūsu abhivadanti,	salute the monks.
(c) Samaṇā pattesu piṇḍāya caranti,	the ascetics go for alms with their bowls.
(d) Sanghe, Gotami, dehi,	O Gotami, give to the Sangha.
(e) Kadalīsu gaje rakkhanti,	lit. they protect the elephants from the plantain trees.

The Genitive and the Locative Absolutes

The Nominative Absolute in English and the Ablative Absolute in Latin are expressed by the Genitive and Locative Absolutes in Pāḷi. .

(a) When the subject of a participle is different from the subject of the verb it is put in the Locative Absolute and the participle is made to agree with it in gender, number and case.

(b) If the subject of the participle is the same as that of the finite verb this construction is not used.

(c) Mayi gate so āgato, he came when I had gone.
Bhikkhusaṅghesu bhojiyamānesu gato, he went when the multitude of monks were being fed.
Sabbe maggā vivajjenti gacchante lokanāyake, when the leader of the world goes, all turn away from the path.

This construction corresponds to the Nominative Absolute in English and Ablative Absolute in Latin.

(d) Ahaṃ gacchanto tena saddhiṃ na sallapiṃ, as I was going I did not speak with him.

When disregard is to be shown the Genitive Absolute is often used. Sometimes the Locative Absolute is also used.

Mātāpitunnaṃ rudantānaṃ pabbaji or mātāpitūsu rudantesu pabbaji, he renounced disregarding his weeping parents, i.e., he renounced in spite of or not withstanding the weeping of his parents. (though his parents were weeping, he went forth into homelessness.)

The same construction may be used in the sense of as soon as; no sooner than, by compounding " eva " with the participle; e.g.,

Tayi āgate y’eva so gato, he went as soon as you came, or he went just as you had come.

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Lesson XXVI

Passive Voice

There are different endings, for the Passive Voice. Sometimes the endings of the Active Voice are also used in the sense of the Passive.

In forming the Passive Voice " ya " is added between the root and the endings. If the roots end in " a " and " ā ", they are often changed into " ī ".

Examples :-

Rakkha	- ya	- te	= rakkhīyate	
Dā	- ya	- te	= dīyate	
Nī	- ya	- te	= nīyate	
Su	- ya	- te	= sūyate	
Paca	- ya	- te	= pacayate	= paccate

Present Tense (Vattamānā)

	SING.	PLU.		
3.	te	ante	paccate	paccante
2.	se	vhe	paccase	paccavhe
1.	e	mhe	pacce	paccamhe

Aorist (Ajjatanī)

	SING.	PLU.		
3.	ā	ū	apaccā, paccā	apaccū, paccū
2.	se	vhaṃ	apaccise, paccise	apaccivhaṃ, paccivhaṃ
1.	a	mhe	apacca, pacca	apaccimhe, paccimhe

Perfect Tense (Hīyattanī)

	SING.	PLU.		
3.	ttha	tthuṃ	apaccattha	apaccatthuṃ
2.	se	vhaṃ	apaccase	apaccavhaṃ
1	Iṃ	mhase	apacciṃ	apaccamhase

Benedictive (Pañcamī)

	SING.	PLU.		
3.	taṃ	antaṃ	paccataṃ	paccantaṃ
2.	ssu	vho	paccassu	paccavho
1.	e	āmase	pacce	paccāmase

Subjunctive or Conditional (Sattamī)

	SING.	PLU.		
3.	etha	eraṃ	paccetha	pacceraṃ
2.	etho	eyyavho	paccetho	pacceyyavho
1.	eyyaṃ	eyyāmhe	pacceyyaṃ	pacceyyāmhe

Future Tense (Bhavissanti)

	SING.	PLU.		
3.	ssate	ssante	paccissate	paccissante
2.	ssase	ssavhe	paccissase	paccissasvhe
1.	ssaṃ	ssāmhe	paccissaṃ	paccissāmhe

(Parokkhā and Kālātipatti are not treated in this book.)

Conjugation of " hū ", to be

Present Tense

	SING.	PLU.
3.	hoti	honti
2.	hosi	hotha
1.	homi	homa

Aorist (Ajjatanī)

	SING.	PLU.
3.	ahosi, ahū	ahesuṃ
2.	ahosi	ahosittha
1.	ahosiṃ,ahuṃ	ahosimhā, ahumhā

Future Tense (Bhavissani)

	SING.	PLU.
3.	hessati, hehi	hessanti
2.	hessasi	hessatha
1.	hessāmi	hessāma

Imperative (Pañcamī)

	SING.	PLU.
3.	hotu	hontu
2.	hohi	hotha
1.	homi	homa

Conditional (Sattamī)

	SING.	PLU.
3.	heyya	heyyaṃ
2.	heyyāsi	heyyātha
1.	heyyāmi	heyyāma, heyyaṃ

Future Tense (Bhavissanti)

	SING.	PLU.
3.	hessati, hehiti	hessanti, hehinti
2.	hessasi, hehisi	hessatha, hehitha
1.	hessāmi, hehāmi	hessāma, hehāma

Perfect (Hīyattani)

	SING.	PLU.
3.	ahuvā	ahuvū, ahuvu
2.	ahuvo	ahuvattha.
1.	ahuvaṃ	ahuvamha

Conjugation of " asa ", to be

Present

	SING.	PLU.
3.	atthi	santi
2.	asi	attha
1.	asmi, amhi	asma, amha

Aorist

	SING.	PLU.
3.	āsi	āsiṃsu, āsuṃ
2.	āsi	āsittha
1.	āsiṃ	āsimha

Imperative

	SING.	PLU.
3.	atthu	santu
2.	āhi	attha
1.	asmi	asma

Conditional

	SING.	PLU.
3.	siyā, assa	siyuṃ, assu
2.	assa	assatha
1.	assaṃ	assāma

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SELECTIONS FOR TRANSLATION

I

BUDDHENIYĀ VATTHU

Story of Buddheni

Jambudīpe kira pubbe pāṭaliputtanagare sattāsīti-koṭi-nihita-dhanaṃ ekaṃ seṭṭhi-kulaṃ ahosi. Tassa pana seṭṭhino ekā y'eva dhītā ahosi -nāmena Buddhenī nāma. Tassa satta-vassika-kāle mātā-pitaro kālamakaṃsu. Tasmiṃ kule sabbaṃ sāpateyyaṃ tassā y'eva ahosi.

Sā kira abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā devaccharā-paṭibhāgā piyā ca ahosi manāpā saddhā pasannā ratanattayamāmikā paṭivasati. Tasmiṃ pana nagare seṭṭhisenāpati - uparājādayo taṃ attano pādaparikattaṃ kāmayamānā manusse pesesuṃ paṇṇākārehi saddhiṃ. Sā taṃ sutvā cintesi :- mayhaṃ mātāpitaro sabbaṃ vibhavaṃ pahāya matā. Mayā'pi tathā gantabbaṃ. Kiṃ me patikulena. Kevalaṃ citta-vināsāya bhavati. Mayā pan'imaṃ dhanaṃ Buddha-sāsane y'eva nidahituṃ vaṭṭatī'ti cintesi. Cintetvā ca pana tesaṃ mayhaṃ patikulena'ttho'ti paṭikkhipi.

Sā tato paṭṭhāya mahādānaṃ pavattentī samaṇa-brāhmaṇe santappesi.

Ath'āparabhāge eko assa-vāṇijako assa-vāṇijjāya pubbant'āparantaṃ gacchanto āgamma imasmiṃ gehe nivāsaṃ gaṇhi. Atha so vāṇijo taṃ disvā dhītu-sinehaṃ patiṭṭhāpetvā gandha-mālā - vatth - 'ālaṅkārādīhi tassā upakārako hutvā gamanakāle - "Amma etesu assesu tava ruccanakaṃ assaṃ gaṇhāhī" ti āha.

Sā'pi asse oloketvā ekaṃ sindhavapotakaṃ disvā "etaṃ me dehī' " ti āha.

Vāṇijo - "Amma eso sindhavapotako. Appamattā hutvā paṭijaggāhī' " ti vatvā taṃ paṭipādetvā agamāsi.

Sā'pi taṃ paṭijaggamānā ākāsa - gāmī - bhāvaṃ ñatvā sammāpaṭijaggantī evaṃ cintesi - puññakaraṇassa me sahāyo laddho'ti agatapubbā ca me Bhagavato sakalaṃ mārabalaṃ vidhāmetvā Buddhabhūtassa Jaya-mahā Bodhi-bhūmi. Yannūnāhaṃ tattha gantvā Bhagavato Jayamahā-bodhiṃ vandeyyan'ti cintetvā bahū rajata-suvaṇṇa-mālādayo kārāpetvā ekadivasaṃ assam' abhiruyha ākāsena gantvā bodhi-mālake ṭhatvā - Āgacchantu ayya suvaṇṇamālā pūjetun'ti ugghosesi - ten'ettha:

Yato paṭṭhāya'haṃ Buddha - sāsane suddha-mānasā
Pasunnā tena saccena - mamanuggaha-buddhiyā

Āgacchantu namassantu - bodhiṃ pūjentu sādhukaṃ
Soṇṇamālāhi Sambuddha - puttā ariyasāvakā

Sutvā taṃ vacanaṃ ayyā - bahū Sīlavāsino
Āgamma nabhasā tattha - vandiṃsu ca mahiṃsu ca.

Tato-ppabhuti sā kumārikā Buddha-sāsane atī'va pasannā niccameva assamabhiruyha āgantvā ariyehi saddhiṃ Mahābodhiṃ suvaṇṇamālābhi pūjetvā gacchati.

Atha Pāṭaliputta-nagar'opavane vanacarā tassa abhiṇhaṃ gacchantiyā ca āgacchantiyā ca rūpasampattiṃ disvā rañño kathesuṃ. "Mahārāja, evarūpā kumārikā assam'abhiruyha āgantvā nibandhaṃ vanditvā gacchati. Devassānurūaṃ aggamahesi bhavitun' " ti.

Rājā taṃ sutvā "Tena hi bhane gaṇhatha naṃ kumāriṃ Mama aggamahesiṃ karomī" ti, purise payojesi.

Tena payuttā purisā Bodhi-pūjaṃ katvā āgacchantiṃ gaṇhāmā'ti tattha nilīnā gahaṇa-sajjā aṭṭhaṃsu. Tadā sā kumārikā assam'abhiruyha Mahā-Bodhimaṇḍaṃ gantvā vītarāgehi saddhiṃ pupphapūjaṃ katvā vanditvā nivatti. Atha tesu eko Dhammarakkhitatthero nāma tassā eva'māha: "Bhagini, tvaṃ antarāmagge corā gaṇhitukāmā ṭhitā. Asukhaṭṭhānaṃ patvā appamattā sīghaṃ gacchā" ti.

Sā pi gacchantī taṃ ṭhānaṃ patvā corehi anubandhitā assassa paṇhiyā saññaṃ datvā pakkami. Corā pacchato pacchato anubandhiṃsu. Asso vegaṃ janetvā ākāsa'mullanghi. Kumārikā vegaṃ sandhāretuṃ asakkontī assassa piṭṭhito parigilitvā patantī -mayā katūpakāraṃ sara puttāti āha. So patantiṃ disvā vegena gantvā piṭṭhiyaṃ nisīdāpetvā ākāsato netvā sakaṭṭhāne y'eva patiṭṭhāpesi. Tasmā

Tiracchānagatā p'evaṃ - sarantā upakārakaṃ
Na jahantī'ti mantvāna - kataññū hontu pānino.

Tato sā kumārikā sattāsītikoṭi - dhanaṃ Buddhasāsane y'eva vapitvā yāvajīvaṃ sīlaṃ rakkhitvā tato cutā suttappabuddho viya devaloke nibbatti.

Atitaruṇavayā bho mātugāmā'pi evaṃ
Vividhakusalakammaṃ katvā saggaṃ vajanti
Kusalaphalamahantaṃ maññamānā bhavantā
Bhavatha katha'mupekkā dānamānādikamme.

II

PĀNĪYADINNASSA VATTHU

Story of the Giver of Water

Jambudīpe aññatarasmiṃ janapade kir'eko manusso raṭṭhato raṭṭhaṃ janapadato janapadaṃ vicaranto anukkamena Candabhāgā-nadītīraṃ patvā nāvaṃ abhiruhitvā paratīraṃ gacchati. Ath'āparaṃ gabbhinitthī tāya eva'nāvāya gacchati. Atha nāvā gaṅgā-majjhā-patta-kāle tassa kammaja vātā caliṃsu. Tato sā vijāyitu'masakkontī kīlantā pānīyaṃ me detha pipāsitā'mhī' ti manusse yāci. Te tassā vacanaṃ asuṇantā viya pānīyaṃ n'ādaṃsu. Atha so jānapadiko tassa karuṇāyanto pānīyaṃ gahetvā mukhe āsiñci. Tasmiṃ khaṇe sā laddhāssāsā sukhena dārakaṃ vijāyi. Atha te tīraṃ patvā katipaya-divasena attano attano ṭhānaṃ pāpuṇiṃsu. Ath'āparabhāge so jānapadiko aññatara-kiccaṃ paṭicca tassā itthiyā vasana-gharaṃ patvā tattha tattha āhiṇḍanto nivāsanaṭṭānaṃ alabhitvā nagaradvāre sālaṃ gantvā tattha nipajji.

Tasmiṃ y'eva divase corā nagaraṃ pavisitvā rājagehe sandhiṃ chinditvā dhanasāraṃ gahetvā gacchantā rājapurisehi anubaddhā gantvā tā y'eva sālāya chaḍḍetvā palāyiṃsu. Atha rājapurisā āgantvā taṃ jānapadikaṃ disvā -ayaṃ coro'ti gahetvā pacchābāhaṃ gāḷhaṃ bandhitvā puna-divase rañño dassesuṃ.

Raññā "Kasmā bhaṇe, corakamma'kāsī" ti pucchito

"N'āhaṃ, deva, coro, āgantuko'mhi" ti vutte, rājā core pariyesitvā alabhanto ayam'eva coro imaṃ mārethā'ti ānāpesi.

Rājapurisehi taṃ gāḷhaṃ bandhitvā āghātaṭṭhānaṃ nette sā itthī taṃ tatha nīyamānaṃ disvā sañjānitvā kampamāna hadayā muhuttena rañño santikaṃ gantvā vanditvā, "deva eso na coro āgantuko, muccath'etaṃ, devā'ti" 'āha. Rājā tssā kathaṃ asaddhahanto yajjetaṃ mocetum'icchasi tassagghanakaṃ dhanaṃ datvā muñcāpehī'ti.

Sā "sāmi mama gehe dhanaṃ n'atthi. Api ca me satta-puttehi saddhiṃ maṃ dāsiṃ karohi. Etaṃ muñca devā" ti āha.

DUGGATASSA DĀNAṂ

A Pauper's Charity

Ahosiṃ duggato pubbe - Bārāṇasi-puruttame
Dānaṃ denti narā tattha - nimantetvāna bhikkhavo

Jīvanto bhatiyā so'haṃ - dānaṃ dente mahājane
Tuṭṭhahaṭṭhe pamudite - evaṃ cintes'ahaṃ tadā

Samuppaṇṇa-vatthālaṅkārā - dānaṃ dentī ime janā
Parattha'pi pahaṭṭhā'va - sampattim'anubhonti te

Buddhu'ppādo ayaṃ dāni - dhammo loke pavattati
Susīlā'dāni vattanti - dakkhiṇeyyā jinorasā

Avaṭṭhito'va saṃsāro - apāyā khalu pūritā
Kalyāṇa-vimukhā sattā - kāmaṃ gacchanti duggatiṃ

Idāni dukkhito hutvā - jīvāmi kasiren'ahaṃ
Daḷiddo kapaṇo dīno - appabhogo anāḷiyo

Idāni bījaṃ ropemi - sukhette sādhu-sammate
App'eva nāma ten'āhaṃ - parattha sukhito siyā

Iti cintiya bhikkhitvā - bhatiṃ katvāna 'nekadhā
Maṇḍapaṃ tattha kāretvā - nimantetvāna bhikkhavo

Āyāsena adās 'ahaṃ - pāyāsaṃ amatā yaso
Tena kammavipākena - devaloke manorame

Jāto'mhi dibbakāmehi - modamāno anekadhā
Dīghāyuko vaṇṇavanto - tejasī'ca ahos'ahaṃ.

IV

SUMANĀDEVIYĀ VATTHU

Story of Sumanā Devi

Sāvatthiyaṃ hi devasikaṃ Anāthapiṇḍikassa gehe dve Bhikkhu-sahassāni bhuñjanti; tathā Visākhāya mahāupāsikāya. Sāvatthiyañ ca yo yo dānaṃ dātukāmo hoti so so tesaṃ ubhiṇnaṃ okāsaṃ labhitvā'va karonti. Kiṃ kāraṇā? Tumhākaṃ dānaggaṃ Anāthapiṇḍiko vā Visākhā vā āgatā'ti pucchitvā n'āgatā'ti vutte satasahassaṃ vissajjetvā katadānam'pi kiṃ dānaṃ nām'etanti garahanti.

Ubho'pi te Bhikkhusaṅghassa ruciñ ca anucchavikakiccāni ca ativiya jānanti. Tesu vicārentesu bhikkhū cittarūpaṃ bhuñjanti. Tasmā sabbe dānaṃ dātukāmā te gahetvā'va gacchanti. Iti te attano ghare bhikkhū parivisituṃ na labhanti.

Tato Visākhā "ko nu kho mama ṭhāne ṭhatvā bhikkhusaṅghaṃ parivisissatī" ti upadhārentī puttassa dhītaraṃ disvā taṃ attano ṭhāne ṭhapesi. Sā tassā nivesane bhikkhusaṅghaṃ parivisati. Anāthapiṇḍiko'pi Mahāsubhaddaṃ nāma jeṭṭhadhītaraṃ ṭhapesi. Sā bhikkhūnaṃ veyyāvaccaṃ karontī dhammaṃ suṇantī sotāpannā hutvā patikulaṃ agamāsi. Tato Cullasubhaddaṃ ṭhapesi. Sā'pi tatth'eva karontī sotāpannā hutvā patikulaṃ gatā. Atha Sumanādeviṃ nāma kaṇiṭṭhadhītaraṃ ṭhapesi. Sā pana Sakadāgāmiphalaṃ patvā kumārikā'va hutvā tathārūpena aphāsukhena āturā āhārupacchedaṃ katvā pitaraṃ daṭṭhukāmā hutvā pakkosāpesi. So ekasmiṃ dānagge tassa sāsanaṃ sutvā'va āgantvā - "Kiṃ amma Sumane'?"ti āha. Sā'pi naṃ āha- "Kiṃ tāta kiṇiṭṭhabhātikā"ti.

"Vippalapasi, amma?"

"Na vippalapāmi, kaṇiṭṭhabhātikā" ti.

"Bhāyasi, ammā"ti.

"Na bhāyāmi, kaṇiṭṭhabhātikā" ti.

Ettakaṃ vatvā y'eva pana sā kālamakāsi.

So Sotāpanno'pi samāno seṭṭhidhītari uppannasokaṃ adhivāsetuṃ asakkonto Dhītu sarīrakiccaṃ kāretvā rodanto Satthusantikaṃ gantvā "Kiṃ gahapati dukkhī dummano assumukho rudamāno upagato'sī"ti? vutte "Dhītā me bhante Sumanādevi kālakatā" ti āha.

"Atha kasmā socasi? Nanu sabbesaṃ ekaṅsikaṃ maraṇanti."

"Jānām’etaṃ bhante. Evarūpā pana me hirottappasampannā dhītā sā maraṇakāle satiṃ paccupaṭṭhāpetuṃ asakkontī vippalamānā matā’ti me anappakaṃ domanassaṃ uppajjati" ti.

"Kiṃ pana tayā kathitaṃ mahāseṭṭhi?"

"Ahaṃ taṃ bhante ‘Amma Sumane’ ‘ ti āmantesiṃ. Atha naṃ āha ‘Kiṃ tāta kaṇiṭṭhabhātikā’ti. Tato ‘vippalpasi ammā’ ‘ ti? ‘Na vippalapāmī’ti kaṇiṭṭhabhātikā’ ‘ ti. ‘Bhāyasi ammā’ ‘ ti? ‘Na bhāyāmī’ti kaṇiṭṭabhātikā’ ‘ ti. Ettakaṃ vatvā kālamākasī" ti.

Atha naṃ Bhagavā āha. "Na te mahāseṭṭhi dhītā vippalapī" ti.

"Atha kasmā evam’āhā?" ti

Kaṇiṭṭhattā y’eva. Dhītā hi te gahapati maggaphalehi tayā mahallikā. Tvaṃ hi Sotāpanno. Dhītā pana te Sakadāgāmini. Sā maggaphalehi mahallikattā evam’āhā" ti.

"Evaṃ bhante!"

"Evaṃn gahapati!"

"Idāni kuhiṃ nibbattā, bhante?"

Tusitabhavane gahapatī’ti vutte bhante mama dhītā idhā ñātakānaṃ antare nandamānā, vicaritvā ito gantvā’pi nandanaṭṭhāne y’eva nibbattā."

Atha naṃ satthā "Āma gahapati appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandanti y’evā"ti vatvā imaṃ gātham’āha.

Idha nandati pecca nandati - katapuñño ubhayattha nandati
Puññaṃ me katan ti nandati - bhīyyo nandati suggatiṃ gato.

V

SELECTIONS FROM DHAMMAPADA

Na hi verena verāni - sammantī'dha kudācanaṃ
Averena ca sammanti - esa dhammo sanantano.

Yathā agāraṃ ducchannaṃ - vuṭṭhi samativijjhati
Eevaṃ abhāvitaṃ cittaṃ - rāgo samativijjhati.

Yathā'gāraṃ succhannaṃ - vuṭṭhi na samativijjhati
Evaṃ subhāvitaṃ cittaṃ - rāgo na samativijjhati.

Idha socati pecca socati - pāpakārī ubhayattha socati
So socati so vihaññati - disvā kamma-kiliṭṭha'mattano.

Idha modati pecca modati - katapuñño ubhayattha modati
So modati so pamodati - disvā kamma-visuddhi'mattano.

Idha tappati pecca tappati - pāpakārī ubhayattha tappati
Pāpaṃ me katan'ti tappati - bhīyo tappati duggatiṃ gato.

Idha nandati pecca nandati - katapuñño ubhayattha nandati
Puññaṃ me katan'ti nandati - bhīyo nandati suggatiṃ gato.

Appamādo amatapadaṃ - pamādo maccuno padaṃ
Appamattā na mīyanti - ye pamattā yathā matā.

Appamādena maghavā - devānaṃ seṭṭhataṃ gato
Appamādaṃ pasaṅsanti - pamādo garahito sadā.

Aciraṃ vata'yaṃ kāyo - paṭhaviṃ adhisessati
Chuddho apeta-viññāṇo - nirattha'va kaḷiṅgaraṃ.

Yathā'pi bhamaro pupphaṃ - vaṇṇagandhaṃ aheṭhayaṃ
Paḷeti rasa'mādāya - evaṃ gāme munī care.

Na paresaṃ vilomāni - na paresaṃ kat'ākataṃ
Attano'va avekkheyya - katāni akatāni ca.

Yathā'pi puppharāsimhā - kayirā mālāguṇe bahū
Evaṃ jātena maccena - kattabbaṃ kusalaṃ bahuṃ.

Madhū'va maññatī bālo - yāva pāpaṃ na paccati
Yadā ca paccati pāpaṃ - atha bālo dukkhaṃ nigacchati.

Selo yathā ekaghano - vātena na samīrati
Evaṃ nindā-pasaṃsāsu - na samiñjanti paṇḍitā.

Na attahetu na parassa hetu - na putta'micche na dhanaṃ na raṭṭhaṃ
Na iccheyya adhammena samiddhi'mattano - sa sīlavā paññavā dhammiko siyā.

Yo sahassaṃ sahassena - saṅgāme mānuse jine
Ekaṃ ca jeyya attānaṃ - save saṅgāmaj'uttamo.

Sabbe tasanti daṇḍassa - sabbe bhāyanti maccuno
Attānaṃ upamaṃ katvā - na haṇeyya na ghātaye.

Sabbe tasanti daṇḍassa - sabbesaṃ jīvitaṃ piyaṃ
Attānaṃ upamaṃ katvā na haṇeyya na ghātaye.

Dhammaṃ care sucaritaṃ - na taṃ duccaritaṃ care
Dhammacārī sukhaṃ seti - asmiṃ loke paramhi ca.

Kiccho manussa paṭilābho - kicchaṃ macchāna jīvitaṃ
Kicchaṃ saddhammasavaṇaṃ - kiccho buddhānaṃ uppādo.

Sabbapāpassa akaraṇaṃ - kusalassa upasampadā
Sacitta pariyodapanaṃ - etaṃ Buddhāna sāsanaṃ.

Yo ca Buddhañ ca dhammañ ca - saṅghañ ca saraṇaṃ gato
Cattāri ariya-saccāni - samma'ppaññāya passati.

Dukkhaṃ dukkhasamuppādaṃ - dukkhassa ca atikkamaṃ
Ariyañcaṭṭhaṅgikaṃ maggaṃ - dukkhūpasamagāminaṃ.

Etaṃ kho saraṇaṃ khemaṃ - etaṃ saraṇa'muttamaṃ
Etaṃ saraṇa'māgamma - sabbadukkhā pamuccati.

Na c'āhu na ca bhavissati - na cetarahi vijjati
Ekantaṃ nindito poso - ekantaṃ vā pasaṃsito.

Na tena paṇḍito hoti - yāvatā bahu bhāsati
Khemī avero abhayo - paṇḍito’ti pavuccati.

Na tāvatā dhammadharo - yāvatā bahu bhāsati
Yo ca appam’pi sutvāna - dhammaṃ kāyena passati
Save dhammadharo hoti - yo dhammaṃ na’ppamajjati.

Akataṃ dukkataṃ seyyo - pacchā tapati dukkataṃ
Katañ ca sukataṃ seyyo - yaṃ katvā nānutappati.

Sukhaṃ yāva jarā sīlaṃ - sukhā saddhā patiṭṭhitā
Sukho paññāya paṭilābho - pāpānaṃ akaraṇaṃ sukhaṃ.

Sabbadānaṃ dhammadānaṃ jināti - sabbaṃ rasaṃ dhammarasaṃ jināti
Sabbaṃ ratiṃ dhammaratiṃ jināti - taṇhakkhayo sabba dukkhaṃ jināti.

Cakkhunā saṃvaro sādhu - sādhu sotena saṃvaro
Ghāṇena saṃvaro sādhu - sādhu jivhāya saṃvaro.

Kāyena saṃvaro sādhu - sādhu vācāya saṃvaro
Manasā saṃvaro sādhu - sādhu sabbattha saṃvaro
Sabbattha saṃvuto bhikkhu - sabbadukkhā pamuccati.

Dhammārāmo dhammarato - dhammaṃ anuvicintayaṃ
Dhammaṃ anussaraṃ bhikkhu - saddhammā na parihāyati.

Yassa kāyena vācāya - manasā n’atthi dukkataṃ
Saṃvutaṃ tīhi ṭhānehi - tam’ahaṃ brūmi brāhmaṇaṃ.

VI

Mano pubbaṅgamā dhammā - mano seṭṭhā manomayā
Manasā ce paduṭṭhena - bhāsati vā karoti vā
Tato naṃ dukkham’anveti - cakkaṃ’va vahato padaṃ.

Mano pubbaṅgamā dhammā - manoseṭṭhā manomayā
Manasā ce pasannena - bhāsati vā karoti vā
Tato naṃ sukham’anveti - chāyā’va anapāyinī.

In prose form :-

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce paduṭṭhena manasā bhāsati vā karoti vā, tato dukkhaṃ naṃ anveti cakkaṃ vahato padaṃ iva.

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce psannena manasā bhāsati vā karoti vā, tato sukhaṃ naṃ anveti anapāyinī chāyā iva.

Dhammā-dhara, to hold or support. suffix mma. states or conditions.

Pubbaṅgamā - pubba + ṃ + gamā = going before.

Manoseṭṭhā - mana + seṭṭha. -When words of the mano group are compounded with another word, the final vowel is changed into 'o'.

Manomayā - This is a Nominal Derivative (Taddihita) formed from mana and suffix Ômaya' which means-made of.

Paduṭṭhena - pa + dusa, to defile, pollute. This is the Perfect Participle of Ôpadusa'. Here the suffix Ôta' is changed into Ôṭṭha'. Comp. diṭṭha from disa, to see; naṭṭha from nasa, to perish; daṭṭha from daṅsa, to sting; iṭṭha from isu, to wish.

Bhāsati - Present tense of bhāsa, to speak.

Karoti - Present tense of kara, to do.

Anveti - anu + eti The present tense of 'i'', to go. Here Ôu' is changed into. Ôv'.

Cakkaṃ'va Cakkaṃ + iva, This is a Sandhi formed by dropping the following vowel.

Vahato - The Genitive case of Ôvahanta', from Ôvaha', to carry.

Pasannena - The Perfect Participle of Ôpa', + Ôsada', to be Pleased. Here the suffix Ôta' is changed into Ônna'. Comp. Ôbhinna', from bhidi, to break; chinna from chidi, to cut; channa from chada, to cover.

Anapāyinī - Na + apāyinī. Here na is changed into •Ôan'. Apāyinī is formed from apa + aya, to go.

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NOTES

II III IV V

I

Kira - An Indeclinable used in reference to a report by hearing. It seems, ‘is said.

Nihita - pp. of ni + dhā, bear. Deposited, laid aside, set apart

Kālamakaṃsu - Kālaṃ + akaṃsu - died. Sing. Kālamakāsi

Sāpateyyaṃ - property, wealth, provisions.

Vaṇṇa-pokkharatāya - beauty of complexion.

Devaccharā - celestial nymph.

Ratana + ttaya + māmikā - devoted to the Triple Gem.

Pādaparikattaṃ - state of wife.

Vibhavaṃ - wealth.

Pati + kulena - husband’s clan.

Kevalaṃ - only.

Tato paṭṭhāya - from that time, thence forth.

Nivāsaṃ gaṇhi - took shelter.

Potakaṃ - colt.

Paṭijaggāhi - nourish, tend, look after.

Puñña + karaṇassa - Dat. to one who is doing merit.

Vidhametvā - having vanquished, having defeated.

Yannūnāhaṃ - How, if I.

Mālake - in the enclosure, yard.

Ugghosesi - shouted.

Maṃ + anuggaha - have compassion on me.

Soṇṇa + mālāhi - with garlands of gold.

Nabhasā - through the sky.

Mahiṃsu - revered.

Tato + ppabhuti - from that time.

Nagara + upavane - in the wood near the city.

Nibandhaṃ - frequently.

Devassa + anurūpaṃ - suitable to the Deva (King).

Bhane - a term of address used by superiors to subordinates.

Nilīnā - hidden.

Gahana + sajjā - ready to seize.

Nivatti - stopped.

Paṇhiyā - with the heel.

Saññaṃ + datvā - giving a sign.

Vegaṃ janetvā - accelerating the speed.

Ākāsaṃ ullaṅghi - rose to the sky.

Sandhāretuṃ - to bear.

Parigalitvā - having glided off, slipped.

Tiracchānagatā - animals.

Mantvāna - considering, thinking.

Sutta-ppabuddho - risen from sleep.

Mātugāmā - women.

Back

II

Janapada - country

Nadī + tīraṃ - river bank.

Gabbhinī + itthī - pregnant woman.

Kammaja-vātā - pains of childbirth.

Vijāyituṃ-asakkontī - unable to give birth.

Pipāsitā + amhi - I am thirsty.

Karuṇāyanto - pitying.

Laddhā + assāsā - having obtained consolation.

Katipaya - few

Paṭicca - on account of.

Āhiṇḍanto - wandering.

Sandhiṃ chinditvā - making a break - broke into the house.

Pacchābāhaṃ - hands on the back.

Gāḷhaṃ bandhitvā - binding tightly.

Āgantuko - guest, foreigner, visitor.

Ānāpesi - ordered.

Āghātaṭṭhānaṃ - place of execution.

Sañjānitvā - recognising.

Hadaya - heart.

Muhuttena - in a moment.

Asaddhahanto - not believing.

Tassa-agghaṇakaṃ - its value.

Back

III

Duggato - poor man.

Bhatiyā - by wages.

Tuṭṭha-haṭṭhe - pleased and delighted.

Pamudite - rejoiced

Dakkhiṇeyyā - worthy of gifts.

Jinorasā - the Sons of the Buddha.

Āvaṭṭhito - settled.

Saṃsāro - Existence.

Khalu - indeclinable, indeed.

Kalyāṇa-vimukka - opposed to good.

Kasirena - with difficulty.

Kapaṇo - poor.

Dīno - miserable.

Anāḷhiyo - destitute.

Sādhu + sammate - regarded as good.

Maṇḍapaṃ - hall.

Āyāsena - with trouble.

Pāyāsaṃ - milk porridge.

Back

IV

Devasikaṃ - adv. daily.

Dānaggaṃ - alms-hall.

Vutte - loc. of vutta, from vada, to speak. When said, on being said.

Garahanti - from Ôgaraha’ to condemn, despise.

Ruciṃ - taste, desire, likes.

Anucchavkha-kiccāni - anu + chavi - ka = according to one’s skin, i.e., befitting, proper, suitable. Kiccāni, deeds, actions, duties.

Ativiya - adj. thoroughly.

Jānanti - know, from ñā, to know, Jāna is substituted for ñā.

Tesu vicārentesu - loc. absolute. When they inquire.

Cittarūpaṃ - lit. according to the mind, i.e., as they liked or according to one’s heart’s content.

Parivisituṃ. - from pari + visa - to feed.

Upadhārenti - nom. feminine singular present participle of upa + dhara, to hold, take up. Reflecting.

éhapesi - Aorist causal of ṭhā, to stand. Placed.

Veyyāvaccaṃ karonti - perform duties, render service.

Sotāpannā - sota, stream; āpanna, entered. Stream - Winner, the first stage of Sainthood.

Patikulaṃ - husband’s family.

Sakadāgāmiphalaṃ - Fruit of Ones - Returner, the second stage of Sainthood.

Tathārūpena aphāsukhena - some such illness.

Ātura - ill.

Āhārūpacchedaṃ - lit. food - cutting, i.e., starving.

Pakkosāpesi - Aorist causal of pa + kusa = caused to be called; summoned.

Vippalapasi - from vi + pa + lapa, to speak. Speak confusedly, babble.

Kālamakāsi - lit. did the time i.e., died.

Uppannasokaṃ - arisen grief. Uppanna is the p.p. of u + pada, to go.

Adhivāsetuṃ - inf. of adhi + vasa = to bear.

Asakkonto - pres. participle of sakha, to bear. Being unable.

Sarīrakiccaṃ - lit. bodily duties, i.e. funeral ceremonies, obsequies.

Kāretvā - Causal past participle of karu, to do.

Rodanto - pres. part. of ruda, to lament, wail.

Assumukho - assu, tears; mukha, face = tearful face.

Kālakatā - lit. time done i.e., dead.

Ekaṃsikaṃ - adv. certain.

Hirottappasampannā - hiri = shame, modesty; ottappa = fear; sampannā = endowed with.

Paccupaṭṭhāpetuṃ - inf. of pati + upa + ṭhā, to gather up.

Matā - p.p. of mara, to die.

Kathitaṃ - p.p. of katha, to speak; said, uttered, spoken.

Mahallikattā - abstract noun. Being old.

Nibbattā - p.p. .of ni + vatu born.

Pecca - Ind. p.p. of pa + i, to go. Having gone.

Katapuñño - the doer of good.

Gatā - p.p. of gamu = gone.

Back

V

Verena - by anger.
Sammanti - are pacified - samu.
Sanantano - ancient law - Sanaṃ + suffix tana.

Agāraṃ - house.
Du + channaṃ - ill - thatched.
Vuṭṭhi - rain.
Samativijjhati - penetrates through - saṃ + ati + vijjha.

Pecca - hereafter.
Kamma - kiliṭṭha - defiled actions.

Modati - rejoices - muda.
Visuddhiṃ - purity.

Tappati - is tormented - tapa.

Mīyanti - die - mī.

Maghavā - a name given to Sakka, the king of the devas.
Pasaṃsanti - praise - pasaṃsa.
Garahito - is denounced, blamed - garaha + ta.

Adhisessati - will lie - adhi + si.
Chuddho - thrown away.
Apeta - viññāṇo - bereft of consciousness.
Ni + atthaṃ - useless.

Kaḷingaraṃ - charred log.

Bhamaro - bee.

Aheṭhayaṃ - without injuring.

Paleti - flies - pala.

Vilomāni - defects.

Avekkheyya - should reflect - ava + ikkha

Kayirā - would make - kara.

Mālāguṇe - different garlands.

Maccena - by man.

Maññati - thinks - mana.

Selo - rock.

Eka - ghano - one - solid.

Vātena - by wind.

Samīrati - is shaken - saṃ + ira.

Samiddhiṃ - prosperity.

Sa - so, he.

Saṇgāme - in the battle field.

Jeyya - would conquer - jī.

Tasanti - tremble - tasa.

Haṇeyya - should kill - haṇa.

Ghātaye - should cause to kill - haṇa.

VOCABULARY: Pali-English

B C D E G H I J K L
M N O P R S T U V Y

A

Abhibhavati - (Abhi + bhū) overcomes.

Abhibhū - m. conqueror.

Abhidhamma - m. Higher Doctrine.

Abhigacchati - (abhi + gamu) goes near to.

Abhijānāti - (abhi + ñā) perceives.

Abhikkamati - (abhi + kamu) goes forward.

Abhimaṅgala - n. great festival.

Abhimukha - facing towards.

Abhiññā - f. higher knowledge.

Ācariya - m. teacher.

Ādara - m. affection, esteem, care.

Ādāya - p.p. having taken.

Adhibhūta - p.p. mastered.

Adhigacchati - (adhi + gamu) attains, acquires.

Adhipati - m. chief, master.

Adhisessati - (adhi + si) will lie upon.

Adhisīla - a higher morality.

Adhisīta - adj. very cold.

Adhitiṭṭhati - (adhi + ṭhā) stands upon.

Adhivasati - (adhi + vasa) dwells in.

Agā - (gamu) went.

Āgacchati - (ā + gamu) comes.

Āgatasamaṇo - m. monastery.

Aggi - m. fire.

Aha - n. day.

Ahaṃ - pro. I.

Āhāra - m. food.

Āharati - (ā + hara) brings.

Aja - m. goat.

Ajā - f. she-goat.

Ajja - ind. to-day.

Ākāsa - m. sky.

Alikavādī - m. liar.

Āma - ind. yes.

Amacca - m. minister.

Amba - n. mango.

Ambara - n. garment.

Amhākaṃ - pro. our.

Amu - Pro. this, that, such.

Aṅguli - f. finger.

Añña - adj. another

Annada - giver of food.

Aññatara - adj. certain.

Antevāsiko - m. pupil.

Antima - adj. last.

Anu - pre. like, after, along, under.

Anugacchati - (anu + gamu) follows.

Anulomato - in accordance with.

Anunāyaka - m. sub-chief.

Anupubbaṃ - in due course.

Anurāja - m. successor.

Apa - pre. from, away from.

Āpabbata - n. as far as the rock.

Apagacchati - (apa + gamu) goes away.

Āpana - n. shop, market.

Apara - adj. other, western, subsequent.

Aparaṇha - m. afternoon.

Apasālāya - from the hall.

Apavāda - m. abuse, blame.

Api - ind. over, near to.

Apidhāna - n. cover, lid.

Appa - adj. little, few.

Appamāda - m. earnestness.

Arahanta - m. Arahat.

Ārāma - m. temple, garden.

Āroceti - (ā + ruca) informs, tells, announces.

Ārogya - n. health.

Asādhu - m. bad man.

Āsana - n. seat.

Asi - m. sword.

Asikaḷaho - m. swordfight.

Asīti - eighty.

Assa - m. horse.

Assā - f. mare.

Aṭavi - f. forest.

Ativiya - adj. very.

Atigacchati - (ati + gamu) overcomes.

Atikkamati - (ati + kamu) transgresses.

Atisundara - very beautiful.

Atithi - m. guest.

Atta - m. soul, self.

Attha - m. matter, meaning, good.

Aṭṭha - eight.

Aṭṭhādasa - eighteen.

Aṭṭhama - eighth.

Aṭṭhi - n. bone.

Avabhodha - m. understanding.

Avacarati - (ava + cara) traverses.

Avaharati - (ava + hara) takes away.

Avajānāti - (ava + ñā) despises.

Avakkamati - (ava + kamu) descends.

Avamaññati - (ava + mana) looks down upon.

Āvuso - ind. friend, brother.

Aya - n. iron.

Ayomaya - made of iron.

Āyu - n. age.

Back

B

Bahudhā - in many ways.

Bāla - m. young.

Bālatā - f. childhood.

Bālatta- n. ignorance.

Balavantu - m. powerful.

Bandhumantu - m. he who has relations.

Bhagavantu - m. The Blessed One.

Bhaginī - f. sister.

Bhajati - (bhaja) associates.

Bhaṇati - (bhaṇa) speaks, recites.

Bhaṇḍa - n. goods, article.

Bhaṇḍāgārika - m. treasurer

Bhante - ind. Lord, Reverend Sir.

Bhariyā - f. wife.

Bhāsā - f. language.

Bhāsana. - n. speech.

Bhattu - m. husband.

Bhātu - m. brother.

Bhava - n. existence.

Bhavati - (bhū) becomes.

Bhāveti - (bhū) cultivates, develops.

Bhaya - n. fear.

Bhikkhu - m, mendicant, monk.

Bhikkhunī - f. nun.

Bhinna - p.p. broken.

Bhū - to be.

Bhujaga - m. snake.

Bhuñjitukāma - wishing to eat.

Bhūmi - f. ground.

Bhuñjati - (bhuji) eats, partakes.

Bhūta - n. being.

Bīja - n. seed, germ.

Brahmacārī - m. celibate.

Buddha - m. The Enlightened One.

Buddhadesita - preached by Buddha.

Bujjhati - (budha) understands.

Back

C

Cakkhu - n. eye.

Canda - m. moon.

Carati - (cara) wanders.

Catuttha - fourth.

Cattāḷīsati - forty.

Catu - four.

Catuddasa - fourteen.

Ceta - n. mind.

Cha - six.

Chatta - n. umbrella.

Chaṭṭha - sixth.

Ciraṃ - indec. for a long time.

Corabhayaṃ - n. fear from thief.

Corayati - (cura) steals.

Coreti - (cura) steals.

Cuddasa - fourteen.

Back

D

Dakkhiṇa - south.

Dāna - n. alms, giving, gift.

Daṇḍa - n. stick.

Daṇḍī - he who has a stick.

Dāraka - m. child.

Dārikā - f. girl.

Dāru - n. wood, fire-wood.

Dārumaya - wooden.

Dasa - ten.

Dāsa - m. servant.

Dāsi - f. servant-maid.

Dātu - m. giver.

Dāyaka - m. supporter.

Deseti - (disa) preaches.

Deti - (dā) gives.

Deva - m. god.

Devi - f. goddess.

Deyya - that which should be given.

Dhamma - m. Law, Truth, Doctrine.

Dhammacāri - m. righteous one.

Dhammadhara - m. versed in the Dhamma.

Dhammasālā - f, preaching hall.

Dhammatā - f. nature.

Dhammavādī - m. speaker of the Truth.

Dhammika - righteous.

Dhana - n. wealth.

Dhāvati - (dhāva) runs.

Dhenu - f. cow.

Dhītu - f. daughter.

Dhitimantu - m. courageous one.

Dhovati - (dhova) washes.

Dhunāti - (dhu) destroys.

Dibbati - (diva) enjoys.

Dīgha - adj. long.

Dinakara - m. Sun.

Dīpa - n. light, lamp.

Disā - f. quarter, direction.

Diṭṭhadhammo - m. Saint.

Divasa - m., n. day.

Dosa - m. hatred.

Du - pre. bad, difficult.

Duddama - difficult to tame.

Duggati - f. evil state.

Duhitu - f. daughter.

Duranubodha - difficult of comprehension.

Dutiya - second.

Dvādasa - twelve.

Dvi - two.

Dvikkhattuṃ - twice.

Back

E

Eka - one, certain, some.

Ekādasa - eleven.

Eḷaka - m. goat.

Eva - ind. just, quite, even, only.

Evaṃ - ind. thus.

Back

G

Gacchati - (gamu) goes.

Gahapati - m. householder.

Gāma - m. village.

Gāmato - gone to the village.

Gamaka - m. goer.

Gamana - n. going.

Gāmatā - f. collection of villages.

Gaṅgā - f. river.

Gantukāma - wishing to go.

Gārayha - blamable.

Gati - f. state.

Ghara - n. home, house.

Ghaṭa -m. pot, jar.

Ghosana - noisy.

Gilāna - m. sick person.

Gīti - f. song.

Go - m. bull.

Gotrabhū - n. Sanctified one.

Guṇavantu - m. virtuous one.

Back

H

Harati - (hara) carries.

Hattha - m. hand.

Hatthi - m. elephant.

Hatthinī - f. she-elephant.

Have - ind. indeed, certainly.

Hi - indec. indeed.

Hīyo - ind. yesterday.

Back

I

Icchati - (isu) wishes, desires.

Idāni - ind. now.

Idha - ind. here.

Ima - this.

Itara - adj. different, the remaining.

Ito - ind. hence. ago, from here.

Iva - ind. like.

Isi - m. sage.

Back

J

Janaka - m. father.

Jananī - f. mother.

Janatā - f. multitude.

Jaya - m. victory.

Jāyati - (jana) arises, is born.

Jeṭṭha - eldest.

Jetu - m. conqueror.

Jeyya - elder.

Jināti - (ji) conquers.

Jīvati - (jīva) lives.

Back

Ka - pro. who, which?

Kadariya - m. miser.

Kammaja - born of kamma.

Kampati - (kampa) shakes, wavers.

Kaṇha - black.

Kaniṭṭha - adj . youngest.

Kaniya - adj. younger.

Kaññā - f. maiden, virgin.

Kapi - m. monkey.

Kāraka - m. doer.

Karaṇa - n. doing.

Karanīya - that which should be done.

Kassaka - m. farmer.

Katama - pro. what, which?

Kataññū - m. grateful person.

Katara - pro. what, which?

Kattu - m. doer.

Kattukāma - wishing to do.

Kavi - m. poet.

Kāyika - bodily.

Khādati - (khāda) eats, chews.

Khaggavisāṇakappa - m. like a rhinoceros.

Khajja - eatable.

Khaṇati - (khaṇa) digs.

Khanti - f. patience.

Khetta - n. field.

Khippaṃ - ind. quickly.

Khīra - n. milk.

Khuddaka - adj . small.

Kiṃ - ind. why? what? pray.

Kīḷati - plays.

Kodha - m. anger.

Kodhana - irritable.

Koṭi - f. hundred lakhs.

Kuddāla - m., n. spade.

Kujjhati - (kudha) gets angry.

Kumbhakāra - m. potter.

Kuñjara - m. elephant.

Kūpa - m. well.

L

Labhati - (labha) receives.

Lakkhaṃ - lakh.

Lekhana - n. letter.

Likhati = (likha) writes.

Lobha - m. greed.

Loka - m. world.

Lokahita - beneficial to the world.

Lokika - worldly.

Loṇika - mixed with salt.

Maccha - m. fish.

Maccu - m. death.

Madhu - m. honey.

Magga - m. road.

Maggika - m. traveller.

Mahanta - adj. big.

Mahesī - f. queen.

Majja - n. intoxicant.

Majjhima - adj . middle.

Mālākāra - m. garland-maker.

Mama - pro. my, mine.

Mana - mind.

Māna - n. pride.

Mañca - m. bed.

Maṇi - m. jewel.

Manomaya - mental.

Manusatta - n. manhood.

Maraṇa - n. death.

Māsa - m., n. month.

Mātula - m. uncle.

Mātulānī - f. aunt.

Mayhaṃ - pro. .my, mine.

Medha - adj . wise.

Medhāvī - m. wise man.

Medhāvinī - f. wise woman.

Mitta - m., n. friend.

Mukha - n. face, mouth.

Muni - m. sage.

Mutti - f. deliverance.

Back

N

Nagara - m. city.

Nāgarika - urban.

Nāma - n. name, mind.

Namo - ind. honour.

Narapati - m. king.

Nārī - f. woman.

Nara - m. man.

Nātha - m. lord, refuge.

Ñāti - m. relative.

Nattu - m. nephew.

Ñātu - m. knower.

Nāvā - f. ship, boat.

Nāvika - m. navigator.

Nava - nine.

Navama - ninth.

Navuti - ninety.

Netu - m. leader.

Nirāhāra - without food.

Nīca - mean, low.

Nicaya - n. accumulation.

Nidahati - (ni + daha) lays aside.

Nidhāya - ind. p.p. having left aside.

Nigacchati - (ni + gamu) goes away.

Nigama - m. town, market

Nīharati - (nī + hara) takes away, removes.

Nikkhamati - (ni + kamu) departs.

Nikkhaṇati - (ni +khaṇa) buries.

Nīla - adj. blue.

Nīrasa - sapless, tasteless.

Nīroga - healthy.

Nisīdati - (ni + sada) sits.

Nittaṇho - arahant (Desireless One).

Nivattati - (ni + vatu) ceases.

Back

O

Odana - m. rice, cooked rice.

Ojā - f. essence.

Osadha - m. medicine.

Osadhasālā - f. dispensary.

Ovāda - m. advice.

Back

P

Pabala - very strong.

Pabbata - m., n. rock.

Pacati - (paca) cooks.

Pacchābhattaṃ - after meal.

Pacchima - west.

Pāda - m,. n. foot

Paharati - (pa + hara) strikes.

Pakkamati - (pa + kamu) sets out, goes away.

Pakkhipati - (pa + khipa) throws in, puts in.

Pāḷibhāsā - f. pāḷi-language.

Pana - ind, but, however, further.

Pañca - five.

Pañcadasa - fifteen.

Pañcadhā - fivefold.

Pañcama - fifth.

Paṇḍita - m. wise man.

Pañha - m. question

Paṇīta - noble.

Pañcama - fifth.

Paṇṇarasa - fifteen.

Paññā - f. wisdom.

Paṇṇākāra - m. present.

Paṇṇāsa - fifty.

Pāpa - n. evil.

Pāpaka - adj . evil.

Pāpakārī - m. evil-doer.

Pāpuṇāti - (pa + apa) arrives.

Para - adj. other, different.

Parā - ind. away, aside, back, opposed to.

Parābhava - m. decline, ruin.

Parājaya - defeat.

Parakkamati - (para + kamu) strives.

Pari - pre. around, about, complete.

Pariccheda - m. limit, extent, chapter.

Paridahati - (pari + daha) puts on.

Paridhāvati. - (pari + dhāva) runs about.

Parikkhipati - (pari + khipa) throws around.

Parisuddha - complete purity.

Pasattha - good.

Pātarāsa - m. morning meal.

Patati - (pata) falls.

Paṭhama - first.

Pāṭhasālā - f. school.

Pati - m. husband, lord.

Pati - pre. again, against, back, towards.

Patideti - (pati + dā) gives in return.

Paṭikkamati - (paṭi + kamu) retreats.

Paṭilekhana - n. letter in reply.

Paṭilomaṃ - backwards.

Paṭipadā - f. course, conduct, practice.

Patirāja - hostile king.

Patirūpaṃ - counterfeit, suitable.

Paṭisotaṃ - against the stream.

Paṭivadati - (paṭi + vada) answers.

Pāto - ind. early in the morning.

Pavisati - (pa + visa) enters.

Pāya - n. water, milk.

Payāti - (pa + yā) goes forward.

Payojana - n. use, need.

Pema - m. attachment, love.

Pīta - adj. yellow.

Pīṭha - n. chair, bench.

Pīti - f. joy.

Pitu - m. father.

Potthaka - n. book.

Pubba - adj. first, foremost, eastern.

Pubbaṇha - m. forenoon.

Pucchati - asks.

Pūjeti - offers.

Puñña - n. merit, good.

Puññakārī - m . good-doer.

Puppha - n. flower.

Purato - ind. in the presence of.

Puratthima - east.

Putta - m. son.

Puttika - he who has sons.

Back

R

Rāja - m. king.

Raja - n. dust.

Rajatamaya - made of silver.

Rājinī - f. queen.

Rakkhati - protects.

Ratha - m. cart. chariot.

Rathakāra - charioteer.

Rati - f. attachment.

Ratta - adj. red.

Raṭṭha - n. country, kingdom, realm.

Ratti - f. night.

Roga - m. disease.

Rukkha - m. tree.

Rundhati - (rudhi) obstructs.

Back

S

Sā - she.

Sabba - all.

Sobbadā - ind. everyday.

Sabbaññū - m. All Knowing One.

Sabbaso - in every way.

Sabbathā - in every way.

Sacca - a truth.

Sadā - ind. always.

Saddhā - f. faith, devotion, confidence.

Sādhu - m. good man.

Sādhu - adj. good.

Sādhukaṃ - ind. well.

Sahāya - m. friend.

Sālā - f. hall.

Samāgacchati - (saṃ + ā + gamu) assembles.

Samaṇa - m. holy man, ascetic.

Sambuddha - self-enlightened.

Sameti - meets together.

Sāmī - m. husband, lord.

Sammā-Sammbuddha - m. Fully Enlightened One.

Sammukha - face to face with.

Saṃ - pre. with, together, self.

Saṅgha - m. collection, The Order.

Saṃharati - (saṃ + hara) collects.

Saṅkhipati - (saṃ + khipa) condenses.

Saṅkilissati - (saṃ + kilisa) is defiled.

Sara - n. lake.

Saraṇa - n. refuge.

Satta - seven.

Sahassaṃ - thousand.

Sataṃ - hundred.

Sattadasa - seventeen.

Sattama - seventh.

Saṭṭhi - sixty.

Sattati - seventy.

Satthu - m. teacher.

Sāyamāsa - m. evening meal, dinner.

Senā - f. army.

Seta - adj . white.

Seṭṭha - adj. excellent, chief.

Sīla - n. morality, precept, virtue.

Sīladhanaṃ - wealth of virtue.

Sira - n. head.

Sīta - adj . cold, cool.

Siyā - would be.

So - pro. he.

Soka - m. grief.

Soḷasa - sixteen.

Sotu - m. hearer.

Sovaṇṇamaya - golden.

Su - pre. good, well, thoroughly, excess.

Subhāvita - p.p. thoroughly practised.

Sūda - m. cook.

Sudubbala - very weak.

Sudesita - well preached.

Sugati - f. good or happy state.

Sujana - m. good man.

Sukara - easy to do.

Sukhita - adj. happy, healthy.

Sunakha - m. dog.

Suṇāti - (su) hears.

Suve - ind. tomorrow.

Back

T

Tadā - ind. then.

Taḷāka - n. pond pool.

Tama - n. darkness.

Taṇhā - f. craving.

Tapa - n. asceticism, control.

Tarati - (tara) crosses.

Taruṇa - adj . young.

Tāsaṃ - f. their.

Tassa - m., n., pro. his.

Tassā - f. pro. her.

Tatiya - third.

Tava - m., f., n., pro. your.

Teja - n. majesty.

Terasa - thirteen.

Tesaṃ - m., n., pro. their.

Ti - three.

Tiṇa - n. grass.

Tiṃsati - thirty.

Tumhākaṃ - m., f., n., pro. Plu. your.

Tuyhaṃ - m., f., n. pro. Sing. your.

Back

U

Ucca - adj . high.

Ucchindati - (u + chidi) cuts off.

Udaka - n. water.

Udaya - m. rise, beginning.

Uggacchati - (u + gamu) rises.

Ukkhipati - (u + khipa) throws upwards.

Uṇha - adj. hot.

Upa - pre. near, towards, next.

Upādāna - attachment, clinging.

Upadhāvati - (upa + dhāva) runs up to.

Upagacchati - (upa + gamu) goes near.

Upagaṅgaṃ - near a river.

Upakaḍḍhati - (upa + kaḍḍha) drags down.

Upakaṇṇa- into the ear.

Upanagaraṃ - near a city, suburb.

Uparāja - m. viceroy.

Upāsaka - m. devotee (male).

Upasākhā - minor branch.

Upasaṅkamati - (upa + saṃ + kamu) approaches.

Upāsikā - f. devotee. (female).

Ura - n. shoulder.

Uttara - adj. higher, superior, northern.

Uttarati - (u + tara) ascends.

Back

V

Vā - ind. either, or.

Vācā - f. word.

Vāceti - (vaca) reads, recites.

Vadati - (vada) speaks.

Vadhū - f. young wife.

Vanavāsa - residence in the forest.

Vandati - (vanda) salutes.

Vaṇṇa - m. appearance, colour, praise.

Vapati - sows.

Vassa - m., n. year, rain.

Vattha - n. cloth, raiment.

Vattu - m. talker.

Vaya - n. age.

Vāyamati - strives, tries.

Vejja - m. doctor, physician.

Vibhava - m. power, free from existence.

Vicarati - (vi + cara) wanders about.

Vicchindati - (vi + chidi) cuts off.

Vigata - separated.

Vihaññati - perishes.

Vīhi - m. paddy.

Vikkhipati - scatters.

Viloma - reverse.

Vimala - stainless.

Vimukha - averted.

Vimutti - f. perfect release.

Vipassati - (vi + passa) sees clearly.

Vīsaṃ - twenty.

Visama - uneven.

Vīsati - twenty.

Visikhā - f. street.

Visoka - sorrowless.

Visujjhati - (vi + sudha) is purified.

Viya - ind. like.

Vuddha - adj . old.

Vyākaroti - (vi + ā + kara) expounds.

Back

Y

Yā - pro. who, which, that.

Yācaka - m. beggar.

Yadā - ind. when.

Yāgu - m. rice-gruel.

Yasa - n. glory.

Yathābalaṃ - according to strength.

Yathākammaṃ - to order.

Yathāsatti - according to one's ability.

Yathāvuddhaṃ - according to seniority.

Yāva - ind. till, so long.

Yāvadatthaṃ - as one wishes.

Yāvajīvaṃ - till life lasts.

Yogga - suitable.

Back

Table of Contents

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V W Y

A

Abandons - jahati.

About - matta.

Above - upari.

Abuse - upavāda. m.

Accumulation - nicaya.

Acquires - adhigacchati.

Action - kamma. n.

Advice - ovāda. m.

Affection - ādara. m.

After - pacchā. ind.

Afternoon - aparaṇha. m.

Again - puna. ind.

Against - pati. ind.

Age - āyu. n.

Ago - ito. ind.

All - sabba. adj.

All-Knowing One - sabbaññū. m.

Alms. - dāna.

Also - api, ca. ind.

Always - niccaṃ. ind.

And - ca. ind.

Anger - kodha. m.

Angry (gets) - kujjhati.

Announces - āroceti.

Another - añña. pro.

Answers - paṭivadati.

Appearance - vaṇṇa. m.

Approaches - upasaṅkamati.

Aquatic - jalaja.

Arahant - arahanta.

Arises - uggacchati.

Arises (is born) - jāyati, uppajjati.

Army - senā. f.

Around - pari. ind.

Arrives - pāpuṇāti.

Article - bhaṇḍa. n.

Ascends - āruhati.

Ascetic - samaṇa, m.

Asceticism - tapa. m.

Asks - pucchati.

As long as - tāva. ind.

Assembles - samāgacchati.

Associates - bhajati.

Attachment - pema. m., rati. f.

Attains - adhigacchati.

Aunt - mātulāni. f.

Avaricious person - kadariya. m.

Averted - vimukha.

Away - apa, ava, parā, ni. pre.

Back

B

Back - puna. ind

Backwards - paṭilomaṃ.

Bad - du. pre.

Bad man - asādhu. m.

Becomes - bhavati.

Becoming - bhava. m.

Bed - mañca, m.

Beggar - yācaka. m.

Beginning - udaya. m.

Behind - pacchā. ind.

Bench - pīṭha. n.

Beyond - pāraṃ. ind.

Big - mahanta. adj.

Bird - sakuna. m.

Black - kaṇha. adj.

Blamable - vajja.

Blame - apavāda. m.

Blessed - bhagavanta.

Blessings-bestower - sivaṅkara. m.

Blue - nīla. adj.

Blueness - nīlatā. f. nīlattaṃ. n.

Boat - nāvā. f.

Bodily - kāyika.

Bone - aṭṭhi. n.

Book - potthaka, m., n.

Born (is) - jāyati.

Brings - āharati.

Brother - āvuso. (A form of address).

Brother - bhātu. m.

Buddha - Buddha. m.

Bull - go. m.

Buries - nikhaṇati.

But - pana. ind.

Buys - kiṇāti.

Back

C

Care - ādara. m.

Carries - harati.

Cart - ratha. m.

Chair - pīṭha. n.

Chapter - pariccheda. m.

Chariot - ratha. n.

Chews - khādati.

Chief - adhipati. m. seṭṭha. adj.

Child- dāraka. m.

Childhood - bālatā. f.

City - nagara. n.

Clear - vippasanna.

Climbs - āruhati.

Cloth - vattha. n.

Coach-builder - rathakāraka.

Cold - sīta. adj.
Collection - samūha. m.
Collects - saṅharati.
Colour - vaṇṇa. m.
Comes - āgacchati.
Compiles - saṅgaṇhāti.
Complete - sampuṇṇa.
Condenses - saṅkhipati.
Condition - bhāva. m.
Condition (of birth) - gati. f.
Conduct - paṭipadā. f. ācāra. m.
Conqueror - abhibhū. m.
Conquers - jināti.
Consent - anumati. f.
Control - dama. m.
Cook - sūda. m.
Cooks - pacati.
Cook (wishing to) - pacitukāma.
Cooked rice - odana. n.
Cool - sīta. adj.
Counterfeit - patirūpaṃ
Country - raṭṭha. n.
Courageous - dhitimantu. m.
Course - paṭipadā. f.
Cover - apidhāna, pidhāna. n.
Covetousness - abhijjhā. f.
Cow - dhenu. f.
Craving - taṇhā. f.

Back

D

Darkness - andhakāra. m.

Daughter - dhītu. f,

Day - divasa. m., n.

Death - maccu. m.

Declares - vadati.

Defeat - parājaya. m.

Defiles - saṅkilissati.

Deliverance - mutti. g.

Delusion - moha. m.

Departs - nikkhamati.

Descends - okkamati.

Despises - avajānāti.

Destroys - dhunāti.

Destruction - khaya. m.

Devotee (male) - upāsaka. m.

Devotee (female) upāsikā. f.

Devotion - saddhā f.

Different - nānā.

Difficult - dukkara.

Digs - khaṇati.

Dinner - sāyamāsa. m.

Direction - disā. f.

Disappears - antaradhāyati.

Disciple - sāvaka. m.

Disease - roga. m.

Dispensary - osadhasālā. f.

Do (wishing to) - kattukāma.

Doctor - vejja. m.

Doctrine - Dhamma. m.

Doer - kāraka. m.

Dog - sunakha. m.

Doing - karonta. .pres. p.

Down - heṭṭhā. ind.

Drags down - upakaḍḍhati.

Drinks - pibati, pivati.

Drinkable - peyya.

Dust - raja. n.

Dwells - viharati.

Back

E

Ear - sota. n.

Early - pubba. adj.

Earnestness - appamāda. m.

East - puratthimā.

Easy (to do) - sukara.

Eat (wishing to) - bhñjitukāma.

Eater - bhojaka.

Eats - bhuñjati.

Edible - khādanīya.

Eight - aṭṭha.

Eighteen - aṭṭhadasa, aṭṭhārasa.

Eighty - asāta.

Either - vā.

End - anta. m.

Enlightened one - Sambuddha. m.

Especial - visesa.

Essence - sāra. n.

Esteem - ādara. m.

Even - api. ind.

Evening - sāyaṇha. m.

Evening-meal - sāyamāsa. m.

Everyday - sabbadā.

Evil - pāpa. n.

Evil doer - pāpakārī. m.

Evil State - duggati. f.

Excellent - seṭṭha. adj. suṭṭhu. ind.

Exhortation - ovāda. m.

Existence - bhava. m.

Expounds - vyākaroti.

Extent - pariccheda. m.

Eye - cakkhu. n.

Back

F

Face - mukha. n.

Falls - patati.

Faith - saddhā. f.

Farmer - kassaka. m.

Father - janaka. m. pitu. m.

Fear - bhaya. n.

Few - appa. adj .

Field - khetta. n.

Fifteen - pañcadasa, paṇṇarasa.

Fifth - pañcama.

Finger - aṅguli. f.

Fire - aggi. m.

Firewood - dāru. n.

First - paṭhama.

Fish - maccha. m.

Five - pañca.

Flower - puppha. n.

Folds - saṃharati.

Follows - anugacchati.

Food - āhāra. m.

Foot - pāda. m. .

Foremost - pubba. adj.

Forenoon - pubbaṇha. m.

Forest - aṭavi. f. vana. n.

Forest (residence in) - vanavāsa.

Forty-nine - ek'ūna paṇṇāsa.

Four - catu.

Fourteen - cuddasa, catuddasa.

Fourth - catuttha.

Freed - mutta. p.p.

Freedom - mutti. f.

Friend- āvuso, mitta. n., m. sahāya. m.

Fruit - phala. n.

Further - puna. ind.

Back

G

Gait - gati. f.

Ganges - gaṅgā. f.

Garden - ārāma. m.

Garland-maker - mālākāra. m.

Garment - ambara. m. vattha. n.

Germ - bīja. n.

Gets - labhati.

Gets (angry) - kujjhati.

Gift - dāna. n.

Girl - dārakā. f.

Giver - dāyaka. m.

Giver (of food) - annada.

Gives - deti.

Giving - dāna. n.

Glory - yasa. n.

Goal - attha. m.

Goat - aja. m.

Goat (she) - ajā. f.

God - deva. m.

Goddess - devī. f.

Goes - gacchati.

Goes about - vicarati.

Goes away - apagacchati.

Goes forward - abhigacchati.

Going - gamana. n.

Golden - sovaṇṇamaya.

Good - sundara. adj.

Good doer - puññakārī. m.

Good man - sujana. m.

Goods - bhaṇḍa. n.

Grass - tiṇa. n.

Grateful-person - kataññū. m.

Great - mahanta. adj.

Greed - lobha. m.

Grief - soka. m.

Ground - bhūmi. f.

Grows - vaḍḍhati.

Gruel-rice - yāgu. m.

Guest - atithi. m.

Back

H

Hall - sālā. f.

Hand - hattha. m.

Happy - sukhita. adj.

Happy state - sugati. f.

Hatred - kodha. m.

He - so.

Head - sira. n.

Health - ārogya. n.

Healthy - nīroga.

Heard - suta. p.p.

Hearer - sotu. m.

Hearing - sutvā. ind. p.p.

Hears - suṇāti.

Hence - ito. ind.

Here - idha. ind.

High - ucca. adj.

Higher - uttara.

Hinders - bādhati.

His - tassa. pro.

Holy man - samaṇa. m.

Home - ghara. n.

Horse - assa. in.

Hospital - gilānasālā. f.

House -ghara. n.

Hundred - sataṃ.

Hundred millions - dasakoṭi.

Hundred thousands - satasahassa.

Husband - sāmi. m.

Back

I

I - ahaṃ. pro.

Ignorance - bālatta. n.

Immediately - khippaṃ. ind.

In - anto. ind.

Indeed - have, hi, eva. ind.

Informs - āroceti.

Intoxicating - majja.

Iron - aya. n.

Iron-made - ayomaya.

Back

J

Jar - ghaṭa. n.

Jewel - maṇi. m.

Joy - pīti. f.

Back

K

Kindness - karuṇā. f.

King - rājā. m.

Kingdom - raṭṭha. n.

Knower - ñātu. m.

Knowledge - ñāṇa. n.

Knowledge, higher - abhiññā. f.

Knows - jānāti.

Back

L

Lake - taḷāka. m.

Lakh - lakkha.

Lamp - dīpa. m.

Language - bhāsā. f.

Last - antima. adj.

Law - dhamma. m.

Lays aside - nidahati.

Leader - nāyaka. m.

Leading - nayanta. pres. p.

Learns - sikkhati.

Letter - lekhana. n.

Lid - pidahana.n.

Lie - musā. f.

Lier - alikavādī. m.

Light. dīpa. n.

Like - viya, iva. ind.

Limit - pariccheda. m.

Little - appa. adj.

Lives - jīvati.

Long - ciraṃ, dīgha. adj.

Lord - nātha. m., Issara. m.

Low - nīca. adj.

Lust - rāga. m.

Back

M

Maiden - kaññā. f.

Majesty - teja. n.

Man - nara. m., manussa. m.

Mango - amba. m.

Manhood - manussatta. n.

Mankind - pajā. f.

Mare - assā. f.

Market - āpana. n.

Master - adhipati. m.

Mastered - adhibūta.

Matter - attha. m.

Medicine - osada. n.

Meaning - attha. m.

Meets together - sameti.

Memory - sati. f.

Mental - mānasika.

Merchant - vāṇija. m.

Merit - puñña. n.

Middle - majjhima. adj.

Milk - khīra. n.

Mind - mana. n. citta. n.

Minister - amacca. m.

Miser - kadariya. m.

Monastery - ārāma, vihāra. m.

Monk - bhikkhu. m.

Monkey - kapi. m., vānara. m.

Month - māsa. m., n.

Moon - canda. m.

Morality - sīla. n.

Morality, higher - adhisīla. n.

Morning - pāto. ind.

Morning meal - pātarāsa. m.

Mother -jananī. f., mātu. f.

Mountain - pabbata. m., n.

Mouth - mukha. n.

Multitude - janatā. f.

My - mama, mayhaṃ. pro.

Back

N

Name - nāma. n.

Name (by) - nāma. ind.

Nature - dhammatā. f.

Navigator - nāvika. m.

Near - santike. ind.

Need - payojana. n.

Nephew - nattu. m.

Night - ratti. f.

Nine - nava.

Nineteen - ek’ūna vīsati.

Ninety - navuti.

Ninety-nine - ek’ūna sataṃ.

Noisy - ghosana.

No - na, nahi.

Not - na.

Now - idāni.

Nun - bhikkhunī. f.

Back

O

Ocean - jalanidhi. f., samudda. m.

Offers - pūjeti.

Old - vuddha. adj.

Once - ekakkhattuṃ.

One - eka.

Only - eva. ind.

Or - vā. ind.

Other - apara. adj.

Our - amhākaṃ. pro.

Over - upari. pre.

Overcomes - abhibhavati.

Back

P

Paddy - vīhi. m.

Palace - pāsāda. m.

Plays - kīḷati.

Pāḷi language - pāḷibhāsā. f.

Park - ārāma. m.

Partakes - bhuñjati.

Path - paṭipadā f., magga. m.

Patience - khanti. f.

Perceives - abhijānāti.

Perishes - vihaññati.

Physician - vejja. m.

Poet - kavi. m.

Pond - taḷāka. m.

Pool - taḷāka. m.

Pot - ghaṭa. n., kumbha. m.

Potter - kumbhakāra. m.

Powerful - balavantu. m.

Practice - paṭipadā. f.

Praise - vaṇṇa. m.

Preaches - deseti.

Preaching hall - dhamma sālā. f.

Precept - sīla. n.

Presence - samīpa. m.
Protects - rakkhati.
Pupil- sissa. m.
Purified (is) - parisujjhati.

Back

Q

Quality - vaṇṇa. m.
Quarter - disā. f.
Queen - mahesī. f.
Question - pañha. m.
Quickly - khippaṃ. ind.

Back

R

Raiment - vattha. n.
Rain - vassa. m., n.
Realm - raṭṭha. n.
Receives - labhati. gaṇhāti.
Resites - bhaṇati.
Recollection - sati. f.
Red - ratta. adj.
Refuge - saraṇa. n. nātha. m.
Relative - ñāti. m., bandhu. m.
Relatives (having) - bandhumantu. m.
Release - mutti. f.
Remaining - sesa. m.
Removes - nīharati, avaharati.

Retreats - paṭikkamati.

Reverend Sir - bhante.

Reverse - paṭiloma.

Reward - paṇṇākāra. m.

River - gaṅgā. f., nadī. f.

Rice - odana. m., n.

Road - magga. m.

Rock - pabbata. m., n.

Runs - dhāvati.

Back

S

Sage - muni. m.

Saint - Arahanta. m.

Salt - loṇa. n.

Salt, mixed with - loṇika.

Salutation - namo. ind.

Salutes - vandati.

Sapless - nīrasa.

Scatters- vikkhipati.

School - pāṭhasālā. f.

Sea - samudda. m.

Seat - āsana. n.

Second - dutiya.

Seed - bīja. n.

Sees - passati.

Seizes - gaṇhāti.

Self - atta. m.

Self Enlightened - Sambuddha.

Sells - vikkiṇāti.

Sends - peseti.

Separated - vigata.

Servant - dāsa. m.

Servant maid - dāsī. f.

Seven - satta.

Seventeen - sattadasa.

Seventh - sattama.

Seventy - sattati.

Shaky - kampana.

Ship - nāvā. f.

Shop - āpaṇa. n.

Shoulder - ura. n.

Sick - gilāna.

Sick person - gilāna.

Silver (made of) - rajatamaya.

Sister - bhaginī. f.

Sits - nisīdati.

Six - cha.

Sixteen - soḷasa, sorasa.

Sixth - chaṭṭha.

Sixty - saṭṭhi.

Sky - ākāsa. m.

Slave - dāsa. m.

Sleeps - supati.

Snake - sappa. m., uraga. m.

Some - eka.

Son - putta. m.

Song - gīta. n.

Soul - atta. m.

South - dakkhiṇa.

Sows - vapati.

Spade - kuddāla. m., n.

Speaks - vadati.

Sport - kīḷā. f,

Spreads - pattharati.

Stainless - vimala.

State - bhāva. m.

Steals - coreti, corayati.

Stick - daṇḍa. n

Street - visikhā. f.

Strength giver - balada.

Strikes - paharati.

Strives - parakkamati.

Subsequent - apara. adj.

Such - amu. pro.

Suitable - yogga.

Sun - suriya. m.

Superior - uttara. adj.

Supporter - dāyaka. m.

Surrounds - parikkhipati.

Sword - asi. m.

Sword fight - asikaḷaha. m.

Back

T

Taken - gahita. p.p.

Takes - gaṇhāti.

Talker - vācaka. m.

Tasteless - nīirasa.

Teacher - ācariya. satthu. m.

Tells - āroceti.

Temple - ārāma. m.

Ten - dasa.

That - amu. pro.

Thief - cora. m.

Their - tesaṃ. m., n. tāsaṃ. f. pro.

Then - tadā. ind.

They - te. pro.

Third - tatiya.

Thirteen - terasa, teḷasa.

Thirty - tiṃsati, tiṃsā.

This - ima, amu, pro.

Thoroughly - sammā.

Thousand - sahassaṃ.

Thousand millions - koṭi sataṃ

Three - ti.

Throws - khipati.

Till - yāva. ind.

To-day - ajja. ind.

Tomorrow - suve. ind.

Too - api. ind.

Trader - vāṇija. m.

Transgresses - atikkamati.

Travels - vicarati.
Traveller - maggika. m.
Traverses - avacarati.
Treasurer - bhaṇḍāgārika.
Treats - saṅgaṇhāti.
Tree - rukkha. m.
Tries - vāyamati.
Truth - dhamma. m., sacca. n.
Truthful - saccavādī.
Twelve - dvādasa, bārasa.
Twenty - vīsati, vīsaṃ.
Twice - dvikkhattuṃ.
Two hundred - dvi sataṃ.

Back

U

Uncle - mātula. m.
Under - heṭṭhā. ind
Understanding - ñāṇa. n.
Uneven - visama.
Until - tāva. ind.
Urban - nāgarika.
Use - payojana. n.

Back

V

Very - eva . ind.
Viceroy - uparāja. m.

Victory - jaya. m.

Village - gāma. m.

Virtuous - guṇavantu. m.

Back

W

Wander - carati.

Washes - dhovati.

Water - udaka. n.

Water born - jalaja.

Way - magga. m.

We - amhe. pro.

Wealth - dhana. n.

Welfare - attha. m.

Well - kūpa. m.

West - pacchima.

Western - apara. adj.

What - katama. pro.

When - yadā. ind.

Whence - kuto. ind.

Where - kuhiṃ. ind.

Which - ya. pro.

While - yadā. ind.

Who - ya. pro.

Why - kiṃ. ind.

Wicked - dussīla, duṭṭha.

Wife - bhariyā. f.

Wife - (young) - vadhū. f

Wisdom - paññā. f.

Wise man - medhāvī. m.

Wise woman - medhāvinī. f.

Wish - icchā. f.

With - saddhiṃ. ind.

Without - vinā. ind.

Woman - nārī. f.

World - loka. m.

Writes - likhati.

Y

Year - vassa. m., n.

Yellow - pīta. adj.

Yes - āma. ind.

Yesterday - hīyo. ind.

Young - bāla, taruṇa. adj.

Younger - bālatara. adj.

Your - tava, tuyhaṃ, Sing. tumhākaṃ. Plu. pro.

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		9.	assaṃ āruhāma.
		14.	pabbatsmā pabbataṃ.
IV.	A.	12.	in ponds and seas.
		13.	I see the sun in the sky, but not the moon.
		16.	Yes, he, too, goes now, I, too, am going.
		20.	The merchants are wandering in the villages in chariots with the travellers.
	B.	7.	Kassakā, kadā tumhe puna idha āgacchatha?
		8.	vicaranti.
		9.	Idāni mayaṃ ākāse suriyaṃ ca candaṃ ca na passāma.
		10.	Kasmā samaṇā sadā pabbatesu na vasanti.?
		14.	always = niccaṃ.
		16.	Āma, te'pi gacchanti.
V.	B.	7.	āhāraṃ buñjanti.
		10.	Ahaṃ dāsena potthakāni gharaṃ pesemi.
		14.	pādena
VI.	A.	8.	harituṃ = to carry.
		11.	She is the teacher's wife.
		12.	There is no dispensary in the street to treat the sick.
		17.	We converse with the teachers in the Pāḷi language.
	B.	1.	Kaññāyo, ajja tumhe ārāmaṃ gantuṃ icchatha?
		3.	Idha visikhāyaṃ osadhasālāyo na honti.
		4.	Janaka, ahaṃ idāni Pāḷibhāsāya sallapituṃ jānāmi.
		5.	Mayaṃ gaṅgāya nāvāyo na passāma.
		10.	Gilānasālāya gilānā na honti
		15.	Jānātha tumhe
VII.	A.	1.	was born
		2.	preached.
		3.	The child went to the school in the early morning.
		4.	gave.

5. For a long time they did not come to our house.
6. The girls stood in front of their father.
11. tumhe y'eva = you yourselves.
13. did not receive.
14. I myself.
16. We were your teacher's pupils.
18. Like the ascetics we too heard the Doctrine with faith.

B. 1. supiṃ.
2. aṭṭhāsiṃ.
3. Ahaṃ tassa mittassa lekanaṃ likhituṃ sālāya pīṭhe nisīdiṃ.
4. Mayaṃ pāto'va gaṅgāya nahāyimhā
5. Mayam'eva hīyo gilāne saṅgaṇhimhā.
7. Dāraka, kasmā tvaṃ tuyhaṃ ācariyassa purato aṭṭhāsi?
11. Kasmā tumhe tumhākaṃ janako viya Dhammaṃ na suṇittha?
12. Kuhiṃ tumhe hīyo sāyamāsaṃ bhuñjittha?
17. na āhariṃsu.
18. Aham'eva hīyo pāto gilānānaṃ osadhaṃ adāsiṃ.

VIII. A. 4. I was the chief of their temple.
5. We with the laymen brought water form the river, and threw into the fire.
6. The king took the sword in hand and mounted the horse.
15. Having heard the Doctrine, faith in the Buddha arose in the laymen.

B. 1. Munino janako narapati ahosi.
2. Gahapatayo, kasmā tumhe tumhākaṃ dārake pāṭhasālaṃ gantuṃ na ovadittha?
3. Mayaṃ narapatiṃ disvā agamimhā.
4. Ahaṃ gantvā kavino vadiṃ.
6. Hīyo eva ahaṃ lekhanaṃ likhitvā mayhaṃ patino pesesiṃ.
7. potthakaṃ saṅgaṇhitvā.
8. Amhākaṃ ñātayo atithino ghare vasitvā pāto'va nikkhamiṃsu.
10. suṇimhā.
11. Narapati ārāmaṃ katvā muṇino pūjesi.
12. Ahaṃ atithīhi saddhiṃ pātarāsaṃ bhuñjitvā mayhaṃ ñātayo passituṃ agamiṃ.
13. kiṇitvā adāsiṃ.
14. Kasmā tvaṃ aggissa purato ṭhatvā kapinā saddhiṃ akīḷi?
15. Munimhā Dhammaṃ sutvā narapatissa saddhā uppajji.

IX. A. 3. Tomorrow, the king will enter the forest and see the sage.

6. will build.
7. will become.
8. will reach.
9. will go.

B. 6. Munayo, kadā tumhe muttiṃ labhitvā lokassa dhammaṃ desessatha?
9. ovādaṃ gahetvā
10. Ahaṃ kavi bhavissāmi.
11. Ahaṃ narapatino purato ṭhassāmi.
12. Khantiyā.
14. Mayam'eva

X. A. 15. The wise man guards earnestness like an excellent treasure.

B. 1. Dhammacārino pāpaṃ akatvā duggatīsu na uppajjissanti.
8. seṭṭhaṃ dhanaṃ'va.
10. Brahmacārīsu medhāvino honti.
11. Hatthiṃ disvā ajāyo bhayena palāyiṃsu (or dhāviṃsu).
12. Narapati mahesiyā saddhiṃ hīyo nagaraṃ pāpuṇi.

XI. A. 7. You stand here till I go.

B. 4. Mitta, yāvā'haṃ āgacchāmi tāva mā gacchasi.
8. Yāva mayaṃ aṭaviyā dāruṃ āharāma tāva te idha tiṭṭhantu.
15. Āvuso, yāva mayaṃ āgacchāma tāva mā yāguṃ bhikkūnaṃ detha.

XII. A. 13. kareyyāmi, I would make.
15. Jine, one should conquer.
16. Strive quickly (and) be wise.

B. 2. always = niccaṃ.
3. Bhante, taṃ pañhaṃ pucchituṃ iccheyyāmi.
4. Sādhu, mayā saddhiṃ evaṃ mā kujjheyyāsi.
5. Yāva tava lekhanaṃ labheyyāmi tāva ahaṃ tuyhaṃ mittaṃ passituṃ na gaccheyyāmi.
6. to overcome = abhibhavituṃ
7. Sace tvaṃ mayhaṃ ovādaṃ suṇeyyāsi tayā saddhiṃ ahaṃ have gaccheyyāmi.
11. Yāva mayaṃ saccāni bujjheyyāma tāva mayaṃ duggatīsu na uppajjeyyāma.
12. Tvaṃ khippaṃ gantvā me lekhanaṃ āhareyyāsi.

XIII. A. 1. Who (are) you?
2. Who (is) he?
3. Who (is) your teacher?
5. What do you question him?

6. What is this woman to you?
8. To which mendicant shall we send that book?
9. Of what use to me is their wealth?
10. Who knows what he will do?
11. Of which fruit is that?
14. He who sees the Doctrine sees the Buddha........
15. What you wish, tell it to him.
16. Whatever they do that alone they take and go to the other world.
17. In whatever direction he lives in that direction also they too wish to live.
23. He does not know to do anything.

B.
1. Kā esā?
2. Kiṃ tassa nāmaṃ?
4. Nanu eso tava ñāti?
10. Etena tassa vā tassā vā kiṃ payojanaṃ.
12. Seṭṭhi, tava dhanena kiṃ payojanaṃ? Tvaṃ taṃ sabbaṃ gahetvā paraṃ lokaṃ na gacchasi. Tasmā suṭṭhu bhuñjāhi. Tava dhanassa mā ratiṃ karohi. Tena soko jāyati. Tava dhanena puññaṃ karohi. Gilānānaṃ gilānasālāyo ca dārakānaṃ pāṭhasālāyo ca bhikkhūnaṃ bhikkhunīnaṃ ārāme ca karohi. Yadā tvaṃ paraṃ lokaṃ gacchasi tadā tāni tāni puññāni gahetvā gacchasi.
14. Yaṃ icchasi so taṃ vadatu.
16. Yaṃ tava cakkhunā passasi sabbaṃ aññesaṃ mā vadeyyāsi.
17. Yesu nagaresu paṇḍitā vasanti tesu mayaṃ vasituṃ icchāma.

XIV. A.
2. He came when I went.
3. What did he do? (it. What was done by him?)
4. Extolling his virtues he approached me.
5. Whilst I was going on the way I saw a bird seated on that tree.
8. Today, I should go by that road.
12. When you go to the other world, good or evil done by you goes with you.
13. Standing or sitting or going or sleeping I (lit. do) extend (my) loving-kindness towards all beings.
15. Not knowing what should be done they stood in front of me.
19. We saw them bathing in the river.
20. Leaving aside the cudgel towards all beings, not hurting any of them he would not wish for a son. Whence a friend? One should wonder alone like a rhinoceros.

B.
1. Idaṃ tayā kataṃ.

2. Sākhā tena chinnā.
3. Ahaṃ visikhāya gacchantaṃ purisaṃ passiṃ.
4. Sā muniṃ vandantī aṭṭhāsi.
5. Tasmiṃ pāṭhasālaṃ gate ahaṃ gharaṃ āgato.
6. Kapayo patitāni phalāni khādiṃsu.
7. nisīdantiṃ
8. Tayā na nahātabbaṃ.
9. Yaṃ kattabbaṃ taṃ so karotu.
10. Evaṃ tayā taṃ daṭṭhabbaṃ.
11. Mayā likhitāni potthakāni tesaṃ na dātabbāni.
12. Aggimhi khittaṃ maṇiṃ mama sahāyā passiṃsu.
13. Bhikkūhi desitaṃ dhammaṃ suṇanto (ahaṃ) bhūmiyaṃ nisīdiṃ.
14. Guṇavantehi bahuṃ puññaṃ kattabbaṃ.
15. Vejjena dinnaṃ osadhaṃ pibante gilāne manussā passiṃsu.

XV. A.
1. What is this?
2. Whose are these?
3. Of what use is this to you?

B.
1. Ko eso dārako?
5. Idaṃ mayā kataṃ.

XVI. A.
9. He gave his three sons twelve fruits, four for each.
13. At least the five precepts should be observed by laymen.

B.
3. Amhākaṃ dve chakkhūni atthi, api ca ekaṃ mukhaṃ.
6. Imesaṃ paṇṇākārānaṃ kiṃ tvaṃ gaṇheyyāsi?
7. Dārako tīni ambāni kiṇitvā ekaṃ bhuñjitvā, dve gharaṃ hari.
10. dve satāni.
11. Ito sattame divase.
15. So pañca satāni datvā sahassaṃ alabhi.
18. Ekūnatiṃsatime vasse gharasmā nikkhamitvā cha vassāni vāyamitvā c attāri saccāni bujjhitvā pañca-tiṃsatime vasse so Buddho abhavi. Buddho hutvā so pañca-cattāḷīsa vassāni dhammaṃ desesi.

XVII. A.
2. This is not my soul.
3. We shall mention that matter to the Blessed One.
4. Walk in the right, O king.
5. Self indeed is one’s refuge for who else could refuge be?
6. He who protects oneself protects others, he who protects others protects oneself.

10. āgatā, came.
13. me-atthi - lit. to me have - Sons have I, wealth have I thus the fool perishes. Self inde ed is not for self. Whence sons, whence wealth?
14. By self alone is evil done, by self is one defiles. By self is not evil done. By self is one purified.

B.
1. Ahaṃ attano pati.
2. So attānaṃ ovadi.
3. pesitā.
6. It is not good = na sundaraṃ.
7. Guṇavantā niccaṃ sabehi pūjitā.
8. good = attha
13. Ekacce rājāno aññesaṃ raṭṭhānaṃ lobhena vihaññanti. (nassanti)
15. dibbati

XVIII.A.
1. Praise be to the teacher.
2. Make us also hear the Doctrine heard by you.
7. aggiṃ dāpetha = kindle a fire.
12. bodhento = causing to understand.

B.
3. taught and made = uggaṇhāpetvā kāresi.
4. made to give = dāpesiṃ.
7. Sadā mayhaṃ mātā ca pitā ca sabbesu sattesu mettaṃ bhāvetvā amhe'pi tathā kātuṃ ovadanti.
12. caused to erect = kāresuṃ.
14. Bhikkhu bhūmiṃ na khaṇeyyuṃ vā na khaṇāpeyyuṃ.

XIX. A.
1. That the teacher said.
2. The Blessed One spoke thus.
5. Meaning indeed is the guide the Lord said.

B.
2. gahetabbā.
8. caused to give = dāpetvā.
11. conquered = jinī.
12. have no = n'atthi.

XX. A.
7. vejjakammaṃ - medical work.
9. sītodakaṃ - cold water.
12. One should ever live with a heart of love towards bipeds and quadrupeds.
13. I have never before seen Saints or heard the doctrine of the teacher.
14. Men and women experiencing pain and pleasure wander in the three fold existence.

16. Saddhācetasā - with a heart of faith. Samaṇadhammaṃ = duties of a monk.

B. 7. village-school = gāmapāṭhasālā.

9. well-water = kūpodaka. sea-water = samuddodaka.

12. Etāni mañcapīṭhāni ajja dāsadāsīhi dhovitāni.

13. Desireless One = nittaṇho.

15. Ahaṃ setahatthiyo vā nīlasse vā na diṭṭhapubbo.

16. gift of truth = Dhammadāna.

XXI. A. 1. Stop not proceed.

3. yathābuddhaṃ = according to seniority.

6. yathākammaṃ = according to deeds.

8. His pupils wandering in villages and hamlets arrived in the city at sunrise.

11. paṇḍitasotūnaṃ = to the wise hearers.

13. Sattasattāhaṃ = seven weeks.

B. 1. in due course = yathākkamena.

3. Suriyatthaṅgatey'eva yathākkamena to upanagaraṃ sampāpuṇiṃsu.

5. come together = samāgacchanti.

7. It is not right = na vaṭṭati.

14. Candodaye tamo antaradhāyati.

XXII. A. 13. lokiyajanā = worldlings.

14. By the power of their truth, virtue, patience and loving-kindness may they protect you in health and happiness.

B. 14. Dārumayamañcā ayomayamañcehi sundaratarā.

XXIII.A. 1. Giver of what is a giver of strength........

2. dīpado = giver of lights.

4. He who drinks the Dhamma lives happily.

8. Taṇhakkhayo = he who has destroyed craving.

12. Amidst prosperity and adversity be unshaken in mind.

13. dhammasavaṇatthāya = for the purpose of hearing the Dhamma.

B. 1. Rāga-dosa-mohakkhayena muttiṃ labhanti.

6. coming = āgamanaṃ.

14. Dāyakā dhammasavaṇatthāya gantukāmā tehi pūjita-sāvake upasaṅkamiṃsu.

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